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THE PRINTED PAGE

UNITED MISSION STUDY—CHINA'S NEW DAY.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

THE INFLUENCE OF THE PRINTED PAGE IN CHINA.

"'PUT waste paper here,' is the sign on large cans which has only recently greeted us in our cities. For centuries, baskets for this purpose have been common in China. This is not from a sense of cleanliness, as the filth of the street clearly shows, but from the reverence in which any printed or written thing is held. No nation has exalted literature as has China. It is to prevent the defiling of the printed page that such baskets are provided."

Even from babyhood, the Chinese manifest their love for literature. The little children love rhymes and their language abounds with thousands of them. In city or country, wherever one goes, he hears children repeating these jingles to one another, or a nurse telling them over and over for the amusement and entertainment of her little charges.

The Chinese have had many able writers. There are many poems that are worthy to be placed among the world's best poetry. Some have been translated into English verse, but more of them await some poetical genius to make them intelligible to the West. Strange to say, the period of the Tang poetry, from the seventh to the tenth centuries—the dark ages in Europe—was the most brilliant epoch in Chinese literature. Every encouragement was given to literary men, and during this period, many writers of note developed.

The Chinese classics are of such high character that they may be read aloud in any company, while their fiction is of a very different order. There are so many unmentionable things woven into their stories that they are unfit to be translated into the English language. There are numerous works in Chinese on philosophy and history. "They have one history in China which has been fitly termed 'a stack of histories,' in 3,264 volumes. One medical work contains 168 books. They have one encyclopedia of the best literature which contains 22,937 books. * * * They have one biographical encyclopedia of 1,628 volumes, 376 of which are devoted to famous women."

The ingrained reverence for the printed page has led the Chinese to respect all bookmakers. It is worthy of note that the foreign religions that made large use of literature, have influenced

the people more than those that made little use of it. When Buddhism was introduced into China, it deluged the land with books. So popular did this faith become, that in the year 400 A. D., the Emperor and princes of the court gave their personal assistance in the translation of books. A Chinese writer says "that the establishment of Buddhism is due largely to the fact that it prepared for itself a vast amount of literature. In so doing, it enriched China, not only by what it imported and the development it brought about, but also by the impetus it gave to the Chinese in the revival of learning."

This is true of Catholicism also. The early Catholic missionaries from the year 1601 to 1636, translated and published, with the help of their Chinese converts, 340 volumes. Some of these were religious, but most of them were on philosophy and mathematics.

On the other hand, the Nestorians who attempted the introduction of Christianity into China in the year 505 A. D., made little or no use of literature. So far as is known, they left no records except a tablet which gives a brief statement only concerning their work. The Mohammedans, though devoted to their own book—the Koran, and the study of it in the original Arabic—have not prepared a distinct literature in China. Though they are numerous, they have never gained the place in China that the Buddhists have.

PROTESTANT LITERARY AGENCIES.

When the first Protestant missionaries entered China, they were shut out from the public service that they longed so much to give to the people. It was doubtless a wise ordering of God that they were compelled to give their time to the laborious and prosaic work of making dictionaries and translating Scriptures. A mission press was established at Malacca, because of greater liberty there, and soon books and tracts were issued in large numbers. They met with much opposition from the Catholics who were already working in China, and some of their books were burned as heretical works.

PU-YI, THE YOUNG CHINESE EMPEROR,
Who says he has made many mistakes through inexperience.

Dr. Morrison, the Protestant pioneer, published thirty different works, one of which was his dictionary in six quarto volumes. He translated the New Testament, and twenty-six of the Old Testament books were translated by him; the remainder were translated by Dr. Milne under his supervision. Dr. Medhurst who was among the re-inforcements sent out in 1817, published in Chinese, Malay and English, more than ninety volumes. Much of this work was not appreciated at the time by the Chinese. They were either indifferent or openly hostile to everything foreign.

The Bible Societies.

Protestantism has always stood for the open Bible, and the supreme work of the missionaries has been to acquaint China's millions with the good news. From the earliest history of missions in the "Middle Kingdom," the Bible Societies have been at work. The British and Foreign Bible Society began its work with the first translations of Dr. Morrison. The American Bible Society dates from 1834. The National Bible Society of Scotland began its work in 1860.

These Societies worked at first through the missionaries, but in the course of years, regular agents were sent out to manage their large business affairs.

The reports for last year are startling and gratifying. The three societies distributed Bibles, Testaments and portions to the number of 3,934,781. In the years of their history, the total issue of Scriptures accomplished in China by the three societies up to and including 1909, was 461,862 Bibles, 2,652,647 Testaments, 40,682,306 portions, a total of 43,796,-815—a large number to be sure, "but what are these among so many?"

The National Bible Society of Scotland has issued the Gospels and The Acts with brief notes explanatory of words and phrases that are difficult to be understood by the unlearned Chinese reader.

The Tract Societies.

There are no fewer than nine tract societies at work in China. These are all affiliated with the Religious Tract Society of London. The aim is to provide healthful literature for the church. Tracts, stories and devotional books make up the bulk of their publications. A recent addition to their literature has been a marked New Testament in Chinese, and it the earnest hope of the workers that as in the homelands its use will be blessed to the salvation of many. The publications of these societies run into hundreds of millions of pages.

The remarkable thing about all this work is that the most of this literature is not given away, but sold. It has been found that the Chinese, like many other people, place a value on that which has cost them something. Much of the literature is sold at cost or even below cost.

Christian literature in China is not confined to the Scriptures alone. Long ago it was discovered that the Primer was quite as essential as the Bible. How could the unlearned coolie understand the truths of the Bible unless he could read it or have it read to him? The preparation of school books has been one of the large contributions the Christian missionary has made to China.

The Christian Literature Society.

The Christian Literature Society for China is rendering a large service in the preparation and translation of books. The names of a few of the books put out by them in 1910, suggests their line of activity: "History of the Jews," "Travels of David Livingstone," "Pauline Theology," "Life of James Chalmers," "Practice of the Presence of God," "How to Pray," "Quiet Talks on Ser-

vice," "American Education," "Tea Cultivation," "Comparative Study of Religious Values."

"The Uplift of China" was translated into Chinese for the use of Mission Study classes in the Young Men's Christian Association. The *Chinese Christian Review* is issued by this society; also *Broad Principles Review,* a periodical intended for the gentry and influential classes.

This society prepared a unique poster explaining the expected appearance of Halley's comet. Two hundred and seventy-seven thousand copies were sent out over the country "to people who a few years before would have been frightened out of their wits by it as a supernatural manifestation."

Society for the Diffusion of Knowledge.

In addition to all these agencies, there is the Society for the Diffusion of Knowledge. The aim of this society is to publish and circulate helpful books that may or may not be distinctly religious. Stories, study books and various volumes containing the elements of Western learning, are published for the help of those who are seeking information on the new ways. Its special object is to provide high-class literature for the more intelligent people. "Civilization East and West," by Dr. Ernst Faber, has had a wide circulation and accomplished great good in unfolding to the Chinese mind the fundamental principles underlying the civilization of the Occident.

One of the methods employed by this society some years ago was to distribute their books with portions of the Bible, at the literary examinations, to the scholars on their departure for home. In this way, the most learned men of the whole empire were touched.

Periodicals.

The various denominations publish periodicals or church papers, for the help and instruction of their members. The Chinese Tract Society publishes two monthly papers; the Christian Literature Society publishes two; the Y. M. C. A. issues *China's Young Men;* the Society for the Diffusion of Knowledge publishes two. *The Chinese Recorder* is unique among missionary magazines, in that it is the one representative journal of the great missionary field of China. It's editorial staff includes fourteen men from the different denominations.

THE MISSIONARY PRESS.

These streams of literature going forth into all parts of China, could not have been produced without mission presses. The old Chinese system of printing by means of wooden blocks, was expensive and tedious. Indeed, it was entirely too slow for Western people. The East India company defrayed the expense of casting successfully a font of movable metallic type in the year 1815, for the use of their factory at Macao, but more particularly for the printing of Dr. Morrison's invaluable dictionaries and other works bearing on Chinese subjects. This font was destroyed by fire in 1856.

In 1858, William Gamble went out to take charge of the Presbyterian Mission Press, then at Ningpo. "With his two main inventions—the making of matrices of Chinese type by the electrotype process, and the Chinese type-case as now generally in use added to his keen business faculty, indomitable perseverance, unfailing patience, and true missionary spirit, he succeeded in so developing the Mission Press that it speedily grew from infantile proportions into a mighty agency for achieving great results. He did a work that has hardly been equalled in the

annals of missions, or in the history of the development of the art of printing." This press, now at Shanghai, does a tremendous business. Almost every individual missionary in China has dealings with it.

Other churches also have presses. The American Methodist Episcopal Mission has presses at Foochow, Peking and Kiukiang; the Church Missionary Society has one at Ningpo; the China Inland Mission's Press is at Tai Chou, and the National Bible Society's at Hankow. These and several others are kept busy sometimes by night as well as by day, putting out books, trying to satisfy the desires of the eager people.

A HOME FOR CHILDREN IN FOOCHOW, CHINA.

THE CHINESE PRESS.

There is nothing that testifies more strongly to the new conditions than the change that has come in China's reading. Some years ago during the Manchu reign, Dr. Sun Yat Sen wrote: "Books on politics are not allowed; daily newspapers are prohibited in China; the world around its people and politics are shut out, while no one below a mandarin of the seventh rank is allowed to read Chinese geography, far less foreign. The laws of the present dynasty are not for public reading. They are known only to the highest officials. The reading of books on military subjects is in common that of other prohibited matter, not only forbidden, but is even punishable by death." Prior to the Boxer uprising, there was no vernacular press except a few little publications in Peking and in one or two port cities. Since that time, all has changed. Native presses have sprung up in dozens of cities, and more than 200 newspapers are being published. One of these is a Woman's Daily, edited by a woman. These papers are as yet quite small compared with the mammoth sheets issued in this country. The largest daily in

Peking has a circulation of only about 3,000. This does not indicate the number of readers however. On the border of some papers are written the words, "Please respect written paper—the merit is boundless." This exhortation is heeded, for papers are carefully filed away in shop or office and read and reread until they fall to pieces. In case one does not wish to subscribe for a paper or to buy a copy, he may hire it for a day and return it when he has finished reading it.

One of the most important presses in China is the "Commercial Press" of Shanghai. In *China's New Day,* we learn that "this press was started twelve years ago by Christian Chinese who had learned the trade while employed by the Presbyterian Mission Press. After a time, these young and ambitious Chinese naturally wanted to go into business for themselves. They, therefore, opened a small job printing shop nearby. By skill and diligence, their business soon increased. When the new government system of education was adopted and foreign textbooks were called for, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired books. Today, this press is the largest in all Asia, employing over one thousand hands. * * * It has a capital of $1,000,000, one-third of which is held by Japanese and two-thirds by Chinese. * * * It has opened twenty branch presses in various cities in China. It is managed on the co-operative plan, sharing profits with its employees. * * * It is gratifying to know, not only that the managers of this great institution are Christian men, but that of the three founders and present managers, one is the son-in-law and the other two are sons of the first pupil of the Presbyterian Boarding School at Ningpo. The head of every important department except one, is a Christian, and sixty per cent of the men who are in responsible positions are Christians. This press now issues most of the text-books used in the government schools, and a large proportion of the bank notes which are now in circulation."

THE PRINTED PAGE AN EVANGELIST.

The Eskimos of Blacklead Island expressed a truism when they said "Letters are as good as men, because they too can speak." The printing press in China, as in other mission lands, has multiplied preachers. Many a missionary has multiplied himself, so to speak. He has gone out to hold a meeting on the street or at a fair; he has stood up and talked before a great moving mass of humanity. Some of the hearers have been indifferent, listening to but a few sentences; others have been really interested and have listened attentively, but their dull minds did not comprehend the message, and when they went away, they had hardly one complete idea of what it was all about. But if these people purchased or were given tracts which explained the message, then they understood.

One, who was afterward known as Brother Mao, heard the Gospel first in a "Worship Hall." As he became more interested, he began to read Christian literature. A book called "The True Doctrine Accurately Weighed," fell into his hands and greatly increased his interest. So absorbed did he become in Christian books and in the Bible especially, that while making shoes he would sit with an open book on his knee which he read while he worked. The result was that in a short time Mao was ready to be baptized. He gave himself to the work of Bible distribution, and during

the remainder of his life he toiled early and late, in all kinds of weather, enduring great hardships in the blessed work of scattering abroad the "leaves from the Tree of Life."

From another part of China comes a wonderful story that could doubtless be duplicated in other places. Mr. Loh, a man of the literary class and well-to-do, lived in Ma-jar-gieh (meaning Horse-family town.) In a neighboring town lived Mr. Loh's sister whose only son had died. To comfort her, Mr. Loh gave her one of his sons. This boy, when almost grown, heard the Gospel message from the lips of Evangelist Fan. He believed, and after studying the Scriptures for some time, declared himself a Christian. The aunt was so displeased that she drove him from the house. Mr. Loh, thinking he could change the boy's mind, brought him back to his own home. He saw such a change in the life of the boy that he marvelled, and instead of dealing harshly with him as he had intended, he bought a Bible himself and began to read. As he read, the Holy Spirit took of the things of Christ and revealed them unto him. Mr. Loh was addicted to opium. Without the help of medicine he gave up the drug, and in a short time had joined himself to the despised Christians. A little later the missionary in charge of that district visited the village. Together they discussed the Bible, and Mr. Loh's talk showed that he had great insight into the Scriptures. In writing of him, the missionary said: "As we talked of religious subjects, Mr. Loh referred to well-known Old Testament characters, and found with ease passages he wished to read in the New Testament. No man had taught him. I sat there, held in wonder and thanksgiving. Here was a man taught of the Holy Spirit through God's own Book. Every word he spoke demonstrated the fact that the Bible had revealed to him his Saviour, and that the Holy Spirit had been his teacher. He knew no man theory of inspiration, but accepted the Book as God's word, and

CLASSES IN GIRLS' SCHOOL, CHINKIANG, CHINA.

his transformation and life and words were proof of its inspiration."

There are others like Mr. Loh. I like to think that over there just now while we meet to study China and to pray for its people, scores of humble men and women in remote villages are sitting, reading by the light of a tallow dip, of the wonderful story of Him who came down from heaven to purchase redemption for men.

THE PRESENT NEEDS.

Readers are multiplying in China. With the multiplication of schools, an ever increasing number of people will become interested in world-wide affairs. A great variety of literature is needed for the instruction of these people. There is special need just now for high class literature that will be attractive to the literati. We can well understand that a tract or simple exposition of Scripture would be ignored by a learned man. He wants the latest and best books from the West.

A Y. M. C. A. Secretary, Mr. Burgess, recently made a survey of the Chinese students' reading. Chinese educators were interviewed, and from their written replies he was able to arrive at some conclusions. He found it a little hard to judge exactly as to the *choice* of these students in their reading of Western books, because good translations are so limited in number.

His Excellency Yen Fu has translated much of the philosophical and scientific literature, such as works by Darwin, Spencer and Mill; while Prof. Lin Chin Nan has been responsible for the translation of most of the standard fiction, such as the writings of Dickens, Scott and Goldsmith. These books are all widely read by the student class, and are especially attractive because they have been put into the best kind of classical Chinese. Carlyle's "History of the French Revolution" is very popular. The social sciences, economics and international law are all subjects of great interest to the rising Chinese statesmen, and there are a few volumes on these subjects. "Robinson Crusoe," "Vicar of Wakefield," "Uncle Tom's Cabin," "Looking Backward," "Gulliver's Travels" and "Heroes and Hero-Worship" are all widely read. But the opinion of most of the educators is that Huxley's, Darwin's and Spencer's writings have laid the strongest hold upon China's educated young men.

Mr. Burgess suggests a large number of books that would be helpful and uplifting. Those that make clear the social teaching of Christianity, writings which deal with the comparative effect of Christianity and the non-Christian religions, would be useful. Peabody's "Jesus Christ and the Social Question," Mathew's "The Social Teachings of Jesus," Seeberg's "The Fundamental Truths of the Christian," and a long list of others are suggested as helpful messages for those who are struggling after truth. "The very fact that Dr. W. A. P. Martin's 'Evidences of Christianity,' written by him during the early years of his more than half-century in China, has a greater sale than any other work published by the Christian press, shows the usefulness of works which deal with the wider bearing of Christian truth."

It is very evident that if Christianity is to be advanced in China, it must be done by presenting a literature which will command the respect and serious attention of the most erudite scholar. More publications for the common people are also needed. The many who will never secure more than an elementary education, should have helpful literature to satisfy their hunger.

The limited number of books that an ordinary man may have the opportunity of reading, leads him to value those books very highly. Rev. Mowatt of Honan tells of loaning "The Making of a Man" to a Chinese friend. When the book was returned, the man explained that as he knew Rev. Mowatt had but one copy of the book, he had written off a complete copy for his own use. As there were one hundred and fifty-six pages, his task was no small one. However, he said it was good practice in writing, and helped in fixing it in his mind.

The Religious Tract Society has been calling for an editor for a "Boy's Own Paper," for Chinese boys. It could provide the funds if only a man could be secured to undertake the work. Other societies are calling for money. The Bible societies report that they could sell many more Bibles if they had the additional funds to print them. Surely as long as th people are willing to *buy Bibles,* Christian people ought to meet the demand in full.

Another call is for literature especially helpful to home-makers. A plea comes from Miss Laura White who is at the head of the Union College and Normal School for Chinese Girls, in Nanking. Even though our church is not represented in China, we need not hesitate to respond to this request if we can do so. In a private letter, Miss White says: "Won't you mail to me any articles, books or old magazines, on the woman or the child?"

"Why do I need them? I think there is a turn of ways just now in woman's work in China. The time has come when an appeal is not only to be made to the individual woman, but when we must furnish new ideals, new customs, new paths of service for a whole nation of women who have rejected the old ways, who demand freedom, who wish to enter every path that men tread.

"In connection with our college work, I have consented to edit a *Chinese Woman's Journal,* financed by the Christian Literature Society. Much of the work on the paper will be done by our college girls, for I aim to make a good translating department, a feature of our college.

"Thus in the college the girls will be learning how to teach a whole nation of ignorant, eager women, and learning a little of how to make altruism a science.

"They are now working on stories for children, adapting talks to teachers, to mothers, working on articles about hygiene, the cigarette, etc.

"Oh that I might be deluged with literature about women.

"Now, please interest your progressive women in our girls and college plans, and if you and they will send me even old magazines about women and children, domestic science, teaching hygiene, kindergarten songs and plays, and stories for translating and adapting—besides some tough meat for me—I shall be most grateful." Address Miss Laura M. White, Union College for Women, Nanking, China.

The literature prepared during the past years is a "rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labor which it is difficult to overestimate." But the call for more books in China is so loud that the field for future literary service is almost limitless. There is a great demand just now for missionaries with talents for literary work, to be released from other work that they may give their whole time to the translating and writing of books.

For a life investment, no place seems quite so large as that of a Christian writer or translator in China. The span of man's life does not measure his work. Long after the voice is hushed, the messages go on and on. Young J. Allen, Timothy Richards, W. A. P. Martin, Griffith John and others will live for many years as their literary works are passed on to the coming generations. The Chinese proverb needs no comment or explanation, "The eagle's call is heard long after its form has disappeared beyond the mountains."

The result of literary work cannot be tabulated. It passes into and is utilized in every other department of missionary labor. It is therefore not a side issue, but a vital and fundamental work. What our Foreign Secretary, Dr. Watson, said about this kind of work for Islam, is equally true for the Chinese: "No agency can penetrate so deeply, abide so persistently, witness so daringly and influence so irresistibly as the printed page."

May there be many men and women of deep consecration and wide vision who will hear the great voice saying: "What thou seest, write * * * and send to the churches" that are in China.

BOOKS FOR REFERENCE.

China's New Day.—Headland.
The Chinese Revolution.—Brown.
Rex Christus.—Smith.
The Changing Chinese.—Ross.

MISSIONS AMONG THE MORMONS.

By Mrs. S. S. Wilson, Xenia, Ohio.

It has been said that Christian effort among the Mormons is beset with all but one of the difficulties attendant upon mission work elsewhere, and has, in addition, the possession of some special and peculiar obstacles. The exception indicated is that an English-speaking missioner, going among Mormons, does not need to struggle with the intricacies of a new language.

In our study at this time, then, let us consider:

First: Some of the hindrances opposed to the Christianization of the Latter-Day Saints.

Second: The need of the field.

Third: The agencies of evangelization among the Mormons.

First: **The hindrances are numerous and must be noted briefly:**

(a.) The facts that a little of the Mormon doctrine is correct, and that much of the ecclesiastical phraseology is familar and commendable, raise an obstacle to teaching the full-orbed round of truth. For instance, a nominal adherence to the Bible is professed. It would probably be easier to approach, with evangelistic intent, one who had never heard of the Holy Word than to try to win to a proper conception of its teachings a man who had been neglecting or misinterpreting it. To this, add the fact of the sincere enthusiasm of the people in upholding the other books which they regard as sacred, and in maintaining their distinctive beliefs, and there we

THE 'HARDEST FIELD IN THE WORLD.'

270,000 SQUARE MILES OF MOUNTAIN AND VALLEY; 450 SETTLEMENTS DESTITUTE OF LOCAL CHRISTIAN WORK, TO 125 WHICH HAVE IT; POSSIBLY 9,000 CHRISTIAN CHURCH MEMBERS, AGAINST 375,000 MORMONS AND 170,000 IRRELIGIOUS OR "NOTHING." MORMONS SEND OUT 1,000 EMMISARIES A YEAR (WITHOUT SALARY) TO PROSELYTE; MEMBERSHIP MORE THAN DOUBLED IN TWENTY YEARS; DANGEROUS; FIELD URGENT, BOTH BECAUSE OF THE NEEDS OF THE PEOPLE THEMSELVES AND BECAUSE OF THE EVIL THEY ARE DOING IN THE WORLD OUTSIDE.

may see the complicated problem to be solved by the missionary to any Mormon settlement. A fragment of truth is sometimes a dangerous possession.

(b.) The complete organization of this despotic religion and the strict supervision which it wields over its followers are factors often prohibitive to the entrance of the Word.

(c.) Closely allied to the previous obstacle comes the fact that the Mormon Church is most astute in its earnestness about training its children, not in the truths of God, but in its own specific doctrines. The very isolation of these sectarians caused by the peculiar nature of their creed and practice, as well as by their compact geographical situation, has enabled them to hold severer sway over their young people. It is difficult to win a man from the faith of his childhood if, at that period, he has had serious, persistent instruction.

(d.) The hold of polygamy throttles Christian effort. Not only does this vile tenet seem to poison all the moral nature, but before a man can abjure it, he must set himself at variance with many who are dear to him. Probably he has himself been the child of a polygamous home. To brand his mother and father as guilty of a detestable sin, is something which one of sensitive spirit could do only when driven by an imperious conscience. Morover, there are at least three other hindrances resultant to Christian missions from the practice of polygamy. It has a hold upon the corrupt side of humanity; it appeals also to the sympathetic emotion, specially of women, in urging them to furnish bodies for the occupancy of souls longing to be

born into the full blessedness of Mormonism; and it draws upon the sense of spiritual dread with a threat of loss and eternal inferiority for those who do not enter the wedded state and preferably a condition of plural marriage.

(e.) It is difficult to convert the members of a church holding the belief that to its high-priest has been granted the power of special and direct revelation from the Deity. The Saints have the confidence engendered by the conviction that theirs is a progressive and infallible communication of truth and light from above.

(f.) In consequence of the attitude just noted, the Mormon religionists are full of self-righteousness. Rather would one strive to win the publican than the Pharisee.

(g.) The gradations in ecclesiastical office and the increased political power of the Mormons, offer allurements to the ambitious among their number. It is not easy to divert to a life of humility and simple trust the attention of one who has been listening to the siren song of earthly aspiration.

(h.) Temporal interests have a strenuous hold upon the heart of humanity. When a man leaves the Mormon Church, he is subjected to a boycott. Failure in his business faces him; while promises are held out that if he will abandon his apostasy and return to his early fold, he shall again be favored by Mormon purchasers or patrons. It requires courage and high faith to risk financial loss or ruin. Against this item of opposition, the Christian religion must contend when it asks a Mormon to change his way of believing and living.

(i.) It is a fact that some who have been Latter-Day Saints have ceased to believe the distinctive doctrines of the sect while still living in the community, and not maintaining open friction. But these, unfortunately not having had the truth presented to them at the moment of crisis, are snared by infidelity or even atheism. Such a revulsion frequently occurs in the mind of one who has believed too much. When he recognizes that he has been duped, he rushes to the other extreme and doubts all. Soil like this offers but a hardened surface for the sowing of the Gospel seed. Dr. Sherman H. Doyle says: "The children of Utah are our main hope. The older people cling to Mormonism, or, if they find it false, they drift into atheism. This is one of the sad results of a false religion."

(j.) Another hindrance to the work of the Protestant missionary in Mormon regions, is the character of many nominal Christians who have gone there as settlers. These Gentiles are intent upon worldly advantages, make no effort to maintain worship, and, indeed, do not, by their daily lives, set a good example to their Mormon neighbors. It is very hard to make converts in the presence of such an influence.

(k.) Again, the missionary suffers indirectly through the false opinions formed and expressed by many visitors to Utah. These tourists are struck by the appearance of prosperity and industry. They listen to the adroit representations proffered by Mormons themselves. The transient sojourners are flattered by the courtesy shown, and, going away, give utterance to their conviction that Mormonism is a very good, practical religion, on the whole. Should the testimony of these people who spend but a few days or weeks looking at the surface of things, be allowed to weigh against assertions of those who have passed years in Christian work in the very midst of the Mormon people? And

yet, the fact that it does so weigh in the minds of numbers, benumbs interest in the evangelizing of the Latter-Day Saints.

Just here, the writer would like to utter a warning. A communication received from Mrs. W. S. Cook, Secretary of the Home Mission and Ministerial Relief Work of our Woman's Board, states that the Council of Women for Home Missions, at its annual meeting, held at Chicago in December last, had under consideration the fact that the National Educational Association is to meet at Salt Lake City, by Mormon invitation, in June, 1913, and it was voted "that an effort be made by the different Boards, through the denominational publications, to inform the teachers of the N. E. A. of the true character and teaching of the Mormon organization." We fervently ask all United Presbyterians who shall attend this National Association meeting to be on their guard against the sophistries and deceit of the Latter-Day Saints, and to be fortified with accurate counter-arguments and information. To have an open mind, one does not need to be credulous; nor, in certain matters, should we shrink from the charge of bigotry.

FIRST METHODIST CHURCH.

(1) Hence, in a measure, arises the apathetic attitude of many church members regarding definite work among the Mormons. "Let these harmless beings alone," seems to be a general sentiment, "and let us devote our time, means and energy to converting those who need our religion more." So a paralysis comes over the Christian churches, and the missionary must bear the burden of discouragement, repression, non-support and retrenchment consequent upon the insufficiency of their interest.

PRESBYTERIAN CHURCH.

FIRST CONGREGATIONAL CHURCH.

SOME SALT LAKE CITY CHURCHES.

(m.) Last and first of all, the messenger of Christ to the Mormons has to contend with the evil and perverse and

obdurate heart of man, and with the machinations of Satan. These obstacles exist everywhere, and are not peculiar to the Western States. Nevertheless, they are to be found there, and with them the Gospel must cope.

Second: **The Need of the Field.**

This cannot be brought before the reader more clearly and succinctly than in the following extracts from a folder issued in March, 1912, by the Utah Gospel Mission. It is, of course, speaking of Mormonism, "Its Rapid Growth: 144,352 Mormons in the United States, by the census of 1890; now about 400,000—increased nearly three-fold in 22 years. Over 16,000 new members 'baptized' in 1910. At least 20,000 Mormons outside the United States. How it grows: By *birth,* probably half to two-thirds the whole increase; 'baptized' into membership at eight years of age. By *proselyting,* about 1,000 new converts yearly in the Southern States alone; thousands more outside.

"Proselyting Machinery: Every young man expects to be sent 'on a mission,' willingly or not; civilized world districted into missions, officered for proselyting, aim chiefly aggrandizement. Over 2,000 of these emissaries now working. * * * In seeking converts, they visit about 2,000,000 homes, use 200,000,000 pages of books and tracts, and hold some 50,000 meetings yearly; while the Mormon periodicals aggregate hundreds of tons annually—literature always deceptive and dangerous. * * *

"Religious Destitution in Mormon Regions: Four hundred and thirty-one out of five hundred and forty-five places visited [by agents of the Utah Gospel Mission] to January 1, 1912, had no local Christian work—some 60 miles from any; churches started in some since. Probably 380,000 Mormons (and many others) untouched by any Christian work but ours. We intend to visit every home."

Third: **Agencies of evangelization among the Mormons.**

Dr. Kinney, in our text-book, gives in tabulated form, a view of work done by Christian denominations in Mormon territory. These are Baptist, Congregational, Disciple, Lutheran, Methodist Episcopal, Presbyterian and Protestant Episcopal. The last-named was the first to enter the field, beginning its labors there in 1867. The total membership in all these church missions is 8,418. Something for us to think about is the statement that there are only about 200 evangelical workers in Utah, in contrast with the number of emissaries sent out by the Mormons. The methods employed by the former are the preaching of the Gospel wherever that is possible; the distributing of suitable literature; the establishing of schools, and house to house work. In this last form of effort, Christian women have rendered great service. Some other agencies of evangelism are at work. We shall speak a little of the already-mentioned Utah Gospel Mission, as it is with its effort that our own church is affiliated. This mission has its headquarters in Cleveland, Ohio, and professes to be "co-operative with and supplementary to all churches." Its assertion is that it "reaches all the Mormon people in the central region (250 by 750 miles), and plans to reach the others; is doing all it is enabled to do in the East also. To January, 1912, in the West, it had made 170,000 calls in homes, held 1,873 meetings with 147,000 people present, and used 12,298,000 pages of special literature. In the East, it had provided 526 addresses on

Mormonism, and used 3,000,000 pages of special literature."

On page 71 of the United Presbyterian Assembly's Minutes for 1912, in the Report of the Board of Home Missions, we read: "A distinct feature of the work under our own Board is that among the Mormons. The Utah Gospel Mission is the agency through which our Board operates. There could be no complete report of this Mission without special mention of Rev. John D. Nutting, the experienced, consecrated and efficient Secretary of that Mission. Few servants of God are more self-sacrificing and untiring. The work of this Mission is two-fold—information for the country at large concerning the unholy system of Mormonism, and actual mission work in the Mormon districts. The former is being accomplished by addresses, newspaper articles, and the distribution of literature—the last by the Utah Gospel missionaries who visit the Mormon communities with the Gospel wagons. Public evangelistic meetings are held in the several settlements; suitable literature is distributed. The portable, undenominational mission is considered most effective, for the reason that Mormons, as a rule, will not attend a 'Gentile' church. The Utah Gospel Mission goes to the people. The success of this work may well be measured by the increasing opposition from Mormon leaders, and the willingness of the 'plain people' to hear the Gospel and read the literature. * * * To assist in the maintenance of this Utah Gospel Mission, the Board recommends an appropriation of seven hundred dollars for the coming year." Rev. Ainsworth Hope is the representative of our church on the Board of the Utah Gospel Mission.

It has been ponderous to read about the Mormon history, sacred books, organization, methods, religion and practices. It does not take so long to review the attempts made to convert the poor dupes whose sincere devotion puts to shame our own listlessness. Do we not, at the end of this protracted study, feel gratitude that by the mercy of God we are blessed in the possession of a logical, ennobling faith? Can we fail to be stirred with compassion for those who are blighted by the malign influence of Mormonism? Perhaps we are just now beginning to measure our former negligence and indifference by our ignorance. The result of increased information should be an awakened conscience, a quickened sense of responsibility for the victims of a sinister religion, and a stimulated effort for their evangelization.

The Latter-Day Saints do not send their emissaries among those who are frankly heathen, but prosecute their work in regions nominally Christian. If then, Mormons attempt to make inroads in any community, it will be well for dwellers there to be prepared for such propagandists with literature appropriate for counter distribution. This may perhaps bring some enlightenment to the Mormons themselves, but at all events, it will be a safeguard to the uninformed and guileless. As for Mormonism at a distance, specially in its stronghold, the plain duty of the Christian is to help in spreading the Gospel there. This has an antiseptic property which is able to combat the poison of any false faith. Our church, as we have seen, affords an outlet in this direction; and while we should prefer to see established a mission directly and exclusively under United Presbyterian control, where should be propagated the whole truth in doctrine and practice as our creed professes, yet, pending the inception of such an enterprise, we shall

be justified in sustaining by interest, contributions and prayers that evangelical, unsectarian Mission which our denomination in its official capacity has decided to aid.

The field is a discouraging one; yet, no doubt, the Saviour had it also in His mind, both as regards command and promise, when He made the memorable address to His disciples shortly before the heavens received Him out of their sight. One who knows the Mormon system well, has said: "Utah appeals with peculiar pathos to all interested in Christian missions. It is an ideal mission field. The people are there by the thousands. They are in ignorance, in superstition, and in irreligion. They are easily accessible in great numbers. No new tongue must be learned to preach the Gospel to them. Their own best interests as well as those of our homes, of society, of our land, and of our church, demand their reclaim from the degrading superstitions of Mormonism. Can we resist such an appeal? Let us not even try; but rather in the spirit of the Master, let us be willing to spend and be spent in winning the souls of these deluded thousands to His cross and His crown."

TOPICS SUGGESTED FOR DISCUSSION.

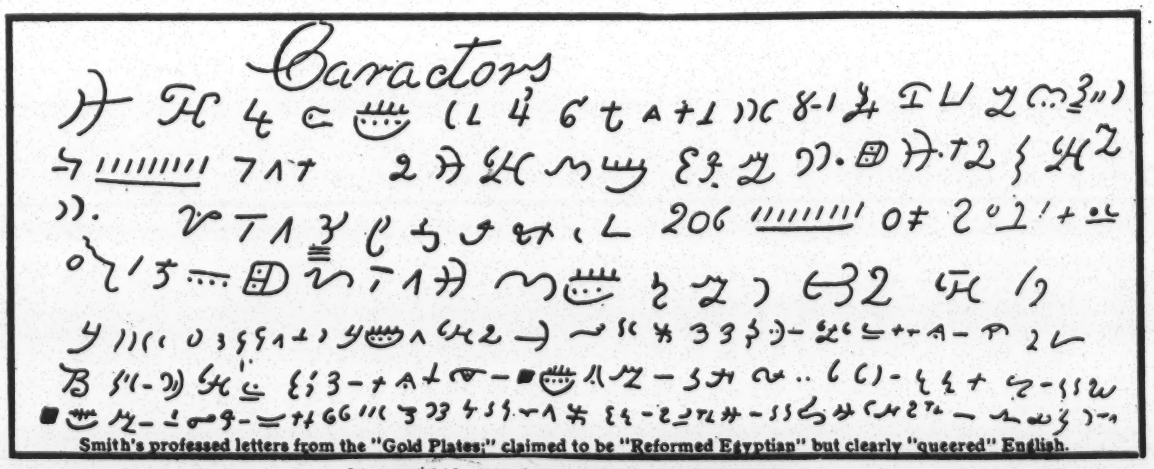
1. Mention some mission agencies among the Mormons: Has our Church any share in this work?

2. Contrast obstacles and encouragements in this branch of missionary endeavor.

3. Why send missionaries to the Latter-day Saints?

4. General Catechism on Mormonism. (In this exercise there may be used parts of "Questions and Answers on Mormonism," a leaflet published by the Presbyterian Women's Board of Home Missions, 156 Fifth Avenue, New York City.)

NOTE: In this series of articles frequent allusion has been made to the book called "Under the Prophet in Utah." This is the work of Frank J. Cannon and Harvey J. O'Higgins. It affords an insight into the political treachery and menace of the Mormon hierarchy, and may be obtained for $1.35 net, from the C. M. Clark Publishing Company, Boston, Mass. We commend a publishing house brave enough to issue such a book.



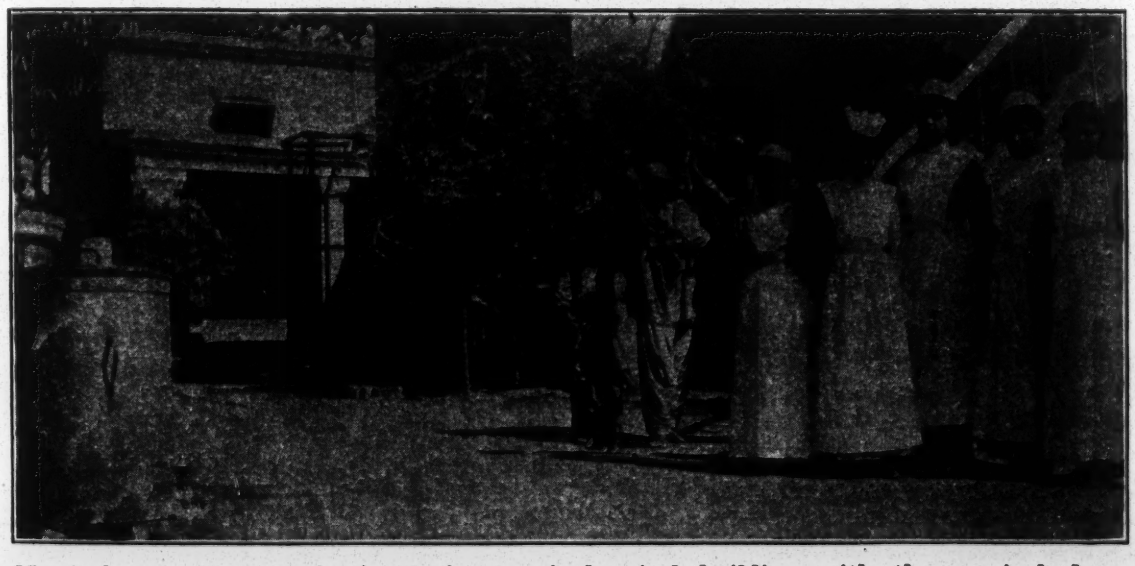
SMITH'S PROFESSED LETTERS.

FOREIGN MISSIONARY CORRESPONDENCE.

AN ILLUSTRATED LETTER FROM DR. SIMPSON.

DEAR FRIENDS:

I am sending you a few kodak views of our neighborhood in Jhelum. No. 1 is the Mission Church, built in 18—. In front of the church is the native pastor, Padri Ganda Mall, and a little flock of sweeper children whom he was teaching the morning I happened along with my camera. There were twenty-three baptized in one native church this summer from three different families and they now have a teacher of their own caste who was trained in the Christian Training Institute in Sialkot.



No. 2 shows a little of the front of our main hospital building with the surgical department, a one-story building, showing in the background, and our compounder, Viro in the middle of the group, and two nurses on each side, and the sweepies wife with her children to the left of the group. Since this snapshot was taken the nurse at each end of the group has been married. They had only been here a few months, and Risie and Martha and Viro, who have been with us five years this February, are still our main dependents, though we now have three new nurses who promise to make good nurses. To the left in the foreground is our water heating plant. You will see we are still rather primitive

in some ways. This big double cylinder is made of zinc externally, and internally there is an iron pipe with a grate at the lower end of it on which the charcoal is lighted for heating the water which is contained between the two cylinders. It can be heated quite rapidly too with a good charcoal fire.

No. 3 is a little bride inside the curtained chair being carried on the shoulders of four men to her bridegroom's village. I had set up my tripod to take one house when the wedding party came along and they very kindly and willingly stopped to have their picture taken. I hope to take snap-shots of the mosques and temples in our town of Jhelum some time, and of the people we see most of here. I will send them along for you to get acquainted with them also.

Sincerely yours,
J. PHANDORA SIMPSON.

INDIA

In Camp, Pasrur District.
January 10, 1913.

DEAR FRIENDS:

Working out in the villages as a responsible missionary is a new experience to me. Things look somewhat different now to what they did, when, as a child, I toured through Jhelum district with my father and mother. And of course the work *is* different, as the two districts differ greatly.

Pasrur district certainly is immense! It is impossible to get over even all the villages where there are Christians, in a camping season, to say nothing of the villages which are entirely non-Christian.

It seems terrible to have to pass by villages without even stopping to proclaim the Word of Life, but we believe that the best way to preach the Gospel to the non-Christians, is by teaching to be earnest Christians those who have already come out. So we devote ourselves, almost entirely to this work.

Very often when we go to see the Christians, a crowd of Mohammedan women gather around, and then we try to suit our message especially to them. Their interest, in many places, is encouraging.

One of the things that impresses me everywhere we go, is the crowds of children, especially girls, that ought to be in school, and are not. Even where we have schools, or where there is a government school, half the children are not in school. It is hard to persuade some of these people that their children need an education.

Life in camp is quite varied. There are not many days pass by, without something happening to add spice to our existence. Last Friday may serve as a sample. We had not intended to move

until the next day, but that morning, just before noon, Mr. Campbell found that there were several matters calling him to Pasrur the next day, so he decided that we would better move that day, leaving after the communion service that had been planned for the afternoon, as the move was not a very long one. So we got things ready and went off to the village for the service, expecting the camels to get off soon with the camp.

We had a very nice service in the village. The large open courtyard was crowded with Christian men, women and children, gathered together from four surrounding villages, while looking on from an outer circle were gathered, Hindus, Mohammedans and Sikhs, all of whom listened quietly and attentively through most of the service.

There were quite a number of baptisms, of both adults and children, and after the communion an election of elders was held. It was almost five o'clock when we got through, and the sun was about to set, so we hurried to get on to the road.

We got along very well until dark, but after that we made rather slow progress, as the road was full of ditches, and none of us knew the way. Once, in pulling out of a deep ditch, the breast strap of the harness broke, and had to be mended with a rope. Several times, we had to have one of the saises (grooms) go to a well some distance off to enquire the way.

Finally, we discovered a camp not far away and went toward it, supposing it to be our own, but as we approached, it did not look familiar, and discovering that it belonged to an English official, we decided to move on. Finally, about nine o'clock, we did reach our own camp, but found only one tent partly up. The road had been muddy in places, on account of the irrigation ditches, and some of the camels had slipped and fallen, causing delay and also the breakage of some of the furniture. However, the servants soon had one tent ready, and a fire lit for the babies, who were soon comforted with something to eat and their beds. As we sat down to our dinner which had been cooked on the way in the fireless cooker, and thought of the crying babies, the squacking chickens, which did not appreciate the bumps, and the drinking water, which periodically spilled out of a water-jar broken on a previous move, we were thankful to get to a quiet resting-place once more.

Camp life has its difficulties, and its discouragements, when the people do not seem to care whether they learn anything or not. But we meet some very nice women out among the villages. Even a small glimpse of the light seems to change them wonderfully sometimes, and often they really are anxious to learn.

The crying need in this district as well as in most others, is for more workers, who are really earnestly desirous of the coming of the Kingdom.

Pray that many such may be raised up soon, and that we may all go to the people daily, "in the fullness of the blessing of the Gospel of Jesus Christ."

Yours in His service,

VIOLET SCOTT.

DEAR FRIENDS:

We have seen no demonstration whatever today in celebration of the birth of "The Father of Our Country," but there has been one near here for several days which closed only last evening. Our attention was first attracted by band music, and it was fairly good too, and then by sharp reports which sounded like a gun; but we learned they were fireworks, and all was in celebration of a wedding. A lawyer from Lyallpur was marrying a village girl, who cannot read, and they were undoubtedly having a "large time." Quite a number of people came for the occasion, all being dressed in their best, and enjoyed the hospitality of the groom and friends. The bride's sister, a girl of fifteen, was at our camp today, and said that she is to be married this next summer. The bride was twenty, older than many brides in this land.

We are having splendid rains these days which are welcome indeed, and will mean much to the wheat which is now a foot high. Rainy days are not the most pleasant for visiting villages, for the court yards are wet and muddy and the roads are a little worse than usual. For several days we have been delayed in

getting out to the villages, but we will gladly stay in our tents all day on account of rain when it is so badly needed.

Two weeks ago it was getting warm quite rapidly, but the rains have cooled the air, and it is now very pleasant living in tents. Only one more week in camp for this season and then into the house for the summer! The four months of this camping season have passed very rapidly, and we have been very busy every day and every moment. Visiting villages is by no means all of a District Missionary's work. Women and children come for medicine; come to see what we have and how we live; come to visit with us and get acquainted, and come to tell us their various troubles; the language has to be learned, and with many extras coming in, our days are well filled.

For the most part, our time has been given to the Christians, but our work among the non-Christians has been quite encouraging and in most place they have listened quite attentively, and many times have shown interest. There is a marked spirit of inquiry among them, and a readiness to hear and learn. One of our workers said that in one of his villages he had to purposely avoid the non-Christians in order to get to the Christians, for teaching them was his first work. The sad part of it was that the Christians were so careless and indifferent that they gave him a seat and then went off to their work again, while the others were begging him to teach them.

Yours for the Punjab,

DORA B. WHITELY,

In Camp, Zafarwal, India, Feb. 22, 1913.

There are many things in connection with women's work which needed to be "talked over." There is no time to do this at our Annual Mission Meeting and there was no use in waiting until everybody would be at leisure to come together, as that time would never come; so the thing to do was to issue a call for all to come together at the Christmas holidays for a three days' conference. The ladies in charge of the Girls' Boarding School offered accommodation, which was gladly accepted. All the ladies of the Mission were invited to come to Sialkot for December 26-29. Almost all the single and three of the married ladies accepted the invitation. Questions sent in beforehand, were grouped together and a Business Committee assigned the hours for the discussions, and appointed committees to take note of the discussions and appointed persons to open the different subjects. The principal matters before us were "Training School for Bible Women," "Village and Evangelistic Work," Missionary Societies," "Medical Work," "Schools," "Refuge Work" and questions which affected the lady missionaries in a personal way. Most freely and fully were these questions discussed and much good must surely result. Everything points to a great ingathering among the caste people of India in the near future, and all seemed deeply impressed with the necessity of our getting ready to meet the needs of this work. Not a minor chord was struck at any time; all was most encouraging. The blessed fellowship in prayer and conference will not soon be forgotten by any one of us. Although it was hard to get away from the work, yet when the conference closed, all felt that instead of our having lost any time, we had gained time by coming together. This meeting was unique, as it was the first time in the history of the Mission that we have had such a gathering. At the last Annual Mission Meeting it was decided to have a Bible Training School for Zanana workers. The conference made it possible to begin this work this summer. We hope to hold this school the last of May. We ask you all, dear friends, to pray especially for this work. We hope to have all our Bible women together at that time.

EMMA DEAN ANDERSON,

Sargodha, India.

The following incident taken from a letter of a fellow missionary in another part of India, well illustrates the slavery that many of the Christians from the low castes are still under. In many villages, these low caste people are literally the slaves of the higher castes, and it is difficult to convey in writing any adequate idea of their bondage to their oppressors.

"A Christian from one of our sweeper villages near Jagadhri, died recently. One of our helpers went out to conduct a Christian burial service. At the grave he found the half-dozen Christian men of the village with their sweeper friends, assembled, and standing at a distance four or five *zamindars* (high caste farmers) with bamboo clubs in their hands. Hamid-ud-Diu (the worker) read part of the burial service, and the body was then lowered into the grave. At this juncture the scowling zamindars came forward and roughly ordered that it should first be turned over and held face down for a moment, to indicate the degraded caste to which the deceased belonged, and also to prevent the soul of the dead man from haunting the village. The Christians remonstrated at such an indignity and refused to obey the outrageous demand; thereupon the zamindars became violently angry, and calling out from the village more of their fellow castemen, were ready to set upon the Christians with clubs. These latter then yielded to superior force, and carried out the orders of their oppressors."

"We were invited to tea this evening in the home of Baba Ji Guru Bakhsh Singh. I do not think we ever had a more delightful evening. His home is a regular palace, and is furnished richly and in very good taste. We had tea in the drawing-room, and then Mrs. Anderson, Miss Lawrence and I were taken into the inner court—into the heart of the family, so to speak. 'Mrs. Baba Ji' is a plain Punjabi woman, but very genteel. She was so pleased to see us, and we sat and talked with her and her pretty little daughter for an hour or more. 'Mr. Baba Ji' stayed the whole time. He is a fine old gentleman, and his treatment of his wife beautiful. There is love in that home, I'm sure. He is very proud of his daughter too, and had her read for us. I gave her a Gurmukhi Gospel from which she read some. He said: 'I'll see that she reads from it every day—I'll teach her.'

"He has two sons, seventeen and fifteen, who have just about finished their education here. We tried to persuade him to send them to Gordon Mission College, and the idea quite pleased him, but he said he had just about decided to send them to Lahore.

"The whole family was elegantly dressed, and their inner drawing-room simply beautiful—so bright and cheery, too."

The above is an extract from a personal letter written by Miss Anna Hamilton, while in camp, Rawal Pindi District, to one of the missionaries in the station. It was thought to be interesting enough to send on to the readers of the Magazine.

MRS. E. L. PORTER,
Rawal Pindi, India.

Feb. 25, 1913.

EGYPT.

A VISIT TO BIBEH.

Bibeh is the town where there is an old celebrated Coptic Church of St. George. People from many towns come to the yearly celebration or "Moolid," even Mohammedans come seeking a blessing from this old Saint, and for days, about a week, the celebrants live in tents.

The Protestant pastor here, Rev. Tadros Hanna Labeib, is an interesting man. He is quite a scholar, reading Hebrew and Greek and Coptic easily, with a speaking knowledge of Arabic and English. When he first went to Bibeh, there was no school of any kind for girls. So every morning the Pastor went to the church and taught the little girls who gathered there. Then the Coptic people grew jealous and opened a school of their own, getting as a teacher, one of a Protestant family, trained in the Mission schools. There are about a dozen Moslem girls in the school. These had been excluded from the religious lesson (the little Catechism) lest their parents object. But they (the girls) said: "We want *this* lesson, also." So the class was enlarged to include them.

The pastor, seeing the girls provided for, turned his attention to another needy class, the women. In lieu of a Bible woman, he goes from house to house teaching them to read, as well as making plain Divine truth. One woman who knew Arabic wanted to read English, so he is teaching her, on condition a

chapter in the Arabic Bible is read first.

The little, plain, white church was the gift of two brothers, wealthy men, who first became united with the church in Beni Suef, as the opposition was so strong in their own town.

Quite a nice little company of women came to the women's meeting where the pastor gave a most helpful talk on "Man shall not live by bread alone," pointing out the danger of earthly affairs absorbing us to the exclusion of spiritual things.

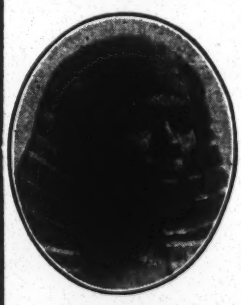
The visitor brought to the women Dr. Zwemer's message from Paul's words, "I am debtor." "I am ready." "I am not ashamed." "I am debtor to the Mohammedans." "I am ready" to preach to them. "I am not ashamed of the Gospel." Some tracts prepared by the Nile Mission Press for the feast were given, and each one promised to pass hers on to some Mohammedan.

The rest of the day was spent with the pastor and his wife, in calling on different members of the church and some others.

After one sees the need amongst the women one can pray more intelligently.

MARION PADEN.

OUR MOSLEM SISTERS



THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY,
ALEXANDRIA, EGYPT

WOMEN IN ISLAM.

SYED AMEER ALI'S BOOK.

(A REVIEW BY S. H. LEEDER.)

There is no question which is receiving so much attention in intelligent Islamic circles everywhere as that of the position of women. Even the most conservative Moslems are ready to allow that certain changes are bound to follow the increasing desire for the education of women. The writer has heard a Moslem of the most respected class admit that if Moslem men desire, as so many of them do, that their wives shall be educated, they cannot expect them to submit to the insult of seclusion and the veil.

Nothing could be more timely than a little work which has just appeared, and is being widely circulated in Egypt, setting forth the studies on the question of what is the true position of women according to the Koran and the Prophet's general teaching, of the Right Honorable Syed Ameer Ali, who is the most distinguished living authority on the subject. This work has been translated into Arabic (The Syed writes in English) by Ali Fahmi Effendi Mohamed, in such a way as to win the author's warm approval. The great value of this work is that it offers a solution of the difficulties in which the pious Moslem finds himself when he considers this question by showing that the adoption of many improvements in the lot of women which are pressed upon him would, instead of being contrary to his religion, take him and his wife back to the practices of purer times, before the rules of Islam in this

matter were overridden by degenerate men, chiefly of races alien to the pure Arab people, who first carried out the Prophet's instructions in the treatment of women.

The dedication of this book shows the spirit inspired in the translator by Syed Ameer Ali. "It has been universally acknowledged by moralists, statesmen and jurists, that woman constitutes the backbone of any worthy society, and that she is the chief element in empire building. Nations that do not enjoy decent social life are in fact unworthy of existence. The mothers of our own race bore and trained men who founded great empires; it was only since the present degradations were selfishly forced upon women that we have failed, through the resulting evils of licentiousness and tyranny. This work, writen by the greatest Moslem philosopher, who has combined Eastern speculation with Western practice, shows a way in which the Islamic world may be revived; a way in which the people of the East may again enjoy life in its greatest meaning as they enjoyed it in the past."

It was a happy thought to dedicate the work to that most enlightened Egyptian lady, who, by her example and precept, is always at work in the interest of the emancipation and advancement of her fellow country women, Princess Nazli Hanem Fazel. It is a touch of Eastern courtesy which leads Ali Fahmy Mohamed to remind her Highness that a well known English writer has said of her that "she is at least as clever as she is pretty. Her conversation would be brilliant in any society in the world."

We sincerely hope that this book will find its way in large numbers into the hands of the intelligent Moslems of Egypt, Syed Ameer Ali has done much to enlighten the people of the West as to the position of women in Islam, as to which there were many erroneous ideas. If he has shown that in some legal points, the Mussulman woman enjoys advantages which are superior to those of some European nations even to this day, he has also shown the need of moral uplifting, and has eloquently called his co-religionists to a serious study of the whole question in the light of their religion and their history.

The above is a clipping from the Egyptian Gazette, published in Alexandria. It is a striking expression of the dominant thoughts in the Mohammedan World, that there is no hope for an Islamic revival until the position of women is improved.

Mr. Ameer Ali is a prominent Mohammedan of India, and is an ardent supporter of the new movement for the education of Moslem women. This new movement is finding many supporters in Egypt and India, where schools for Moslem girls are being opened in hundreds of provincial centers. The missionaries welcome this movement, for it is an opening of the harem shutters to let in the light upon 100,000,000 women; but unless the light is pervaded by the light of the Sun of Righteousness, it is worse than darkness.

Surely, this new movement has but added to the burden of our responsibility toward our Moslem sisters, and there is in it the echo of a louder call for young women missionaries to these Moslem lands, to help proclaim the Gospel. Who will hear it?

STUDY FOR THE MONTH.

JUNE—THE PRINTED PAGE.

Text Book—"China's New Day."

Scripture—Rev. 22:1-2.

Roll Call—The name of a book you would like to see translated into the Chinese language.

Topics for Study.

1. The influence of the printed page in China.
2. The work of the mission press.
3. Debate—Resolved, That the upper classes of the Chinese will be reached by literary work more surely than directly by evangelistic work.
4. For fifteen minutes let the meeting resolve itself into a board of editors appointed to issue a Woman's Magazine in China. What features should this Magazine possess?

MORMON STUDY—Modern Christian missions to Mormons.

EDITORIAL.

With this issue, we close the United Mission Studies for 1913—"China's New Day" and "Mormonism, the Islam of America." Mrs. White and Mrs. Wilson have given to our readers a careful and exhaustive study of these text books. And yet, as we review these articles, especially the one study demanding our home interests, "Mormonism," we are persuaded we have just begun to know something of its *menace* to our land. Mrs. Wilson, in closing her sixth paper, writes: "The problem of Mormonism is not solved with these studies; we are yet hardly awake to its evil extent. Can we fail to be stirred with compassion for those who are blighted by the malign influence of Mormonism? Perhaps we are just now beginning to measure our former negligence and indifference by our ignorance; the result of increased information should be an awakened sense of responsibility for the victims of a sinister religion and stimulated effort for their evangelization."

Our readers will do well to keep these six numbers—December-May—on file. We can not hope to have such a thorough investigation of these subjects soon again. The Magazine and its readers are greatly indebted for these thoroughly prepared articles.

* * *

We regret that the distance and short notice prevents accepting the following: "Miss White, M. D., and Miss Maconachie request the pleasure of your company at the unveiling of Elizabeth Gordon's picture at the Elizabeth Gordon Home opposite Memorial Hospital, Sialkot City, India, on May twenty-fourth, at five p. m."

* * *

POST CARD FLOOD SCENES

of New Madrid, Mo., on the mighty Mississippi. Send a dime today and see the historic sight and hear the cry for help from one who has lost all except the experience and memory of this awful disaster. *Five post card views for one dime.* The cards will interest you and the dime will help me in supporting my family. Address Mrs. F. W. Alley, New Madrid, Missouri.

* * *

UNITED MISSION STUDY FOR 1914.

"OUR KING'S BUSINESS"—*Foreign*; THE NEW AMERICA—*Home;* text books on sale after June 1. Order Women's Board Literature Department, 904 Publication Building, Pittsburgh, Pa.

* * *

The third session of the Omaha Summer School of Missions will be held at the University of Omaha, June 23 to 30, with an unusually strong program.

Dr. Charles T. Paul, President of the Indianapolis College of Missions, an expert in the conduct of the foreign textbook, will teach the Foreign Mission Study classes and have charge of the Bible work.

Miss Frances Bates Patterson, official lecturer for the Interdenominational Committee of the Central West for Missions, will teach the Home Mission book on Immigration and will have charge of the Young People's work.

Mrs. Edward P. Costigan of Denver, widely known by her successful dealing with children will have classes in methods for children's work and will conduct the story-telling hour.

Believing that the more we know about missions, the more we are going to DO for missions, we are anxious to keep our department in the public eye. We want you to know that we have that which will help you. Of course, our Presbyterial Literature Secretaries are showing all the good things we have at the Presbyterial Conventions. A word to "stir up your pure minds by way of remembrance" may not be amiss.

Do you have a catalogue? If not, by all means supply yourself with one at once. Free to all. Our leaflets on all subjects pertaining to our own work and studies, are very interesting and helpful. The Dollar Offer for current leaflets has been withdrawn. Money already sent will be refunded, or other literature to the amount due will be supplied. Please let us know which you desire.. If you wish to awaken interest in our Freedmen, especially among the young, supply them with copies of Capt. Pratt—50 cents a dozen. Stimulate attendance at Junior meetings by giving Junior pins as rewards. They are beautiful, and the Juniors like them. The "Missionary Game," to be played like Authors, will help the boys and girls to better understand our missions. A Home Mission Map will help the grown-ups, if hung in the Sabbath School room. Mission Study classes desiring books at a great reduction, should write us. We have "The Why and How of Foreign Missions" and several other study books slightly soiled, which we offer at half price, or less. Have you used our pictures to help make your meetings interesting? Write us for catalogue.

MRS. J. W. HARSHA,
904 Publication Bldg., 209 Ninth St.,
Pittsburgh, Pa.

ATTENTION, DELEGATES TO WASHINGTON, PA.

We have been unable to secure concessions for delegates from points west of Chicago other than mileage books or party rates. Individuals should use the mileage. Parties of ten, traveling together may receive some reduction in rates by applying to the nearest ticket agent.

From Chicago, the use of a party ticket for groups of ten or more, is recommended. The fare over the Fort Wayne Route via Pittsburg will be $9.35 one way, via the Panhandle Route and Pittsburgh, $8.45 one way.

From points east use of the Pennsylvania one-thousand mile ticket is suggested. This form of ticket is transferable and is good for the use of the purchaser, or for two or more persons traveling together, if desired.

Pennsylvania Railroad representatives in the west will co-operate with delegates in an effort to concentrate the party in making the trip from and through Chicago, if so desired. From Pittsburgh to Washington, Pa., the use of party ticket for ten or more traveling together is suggested. The single fare under this arrangement will be 64 cents per person. The cost of an individual ticket from Pittsburgh to Washington is 78 cents one way.

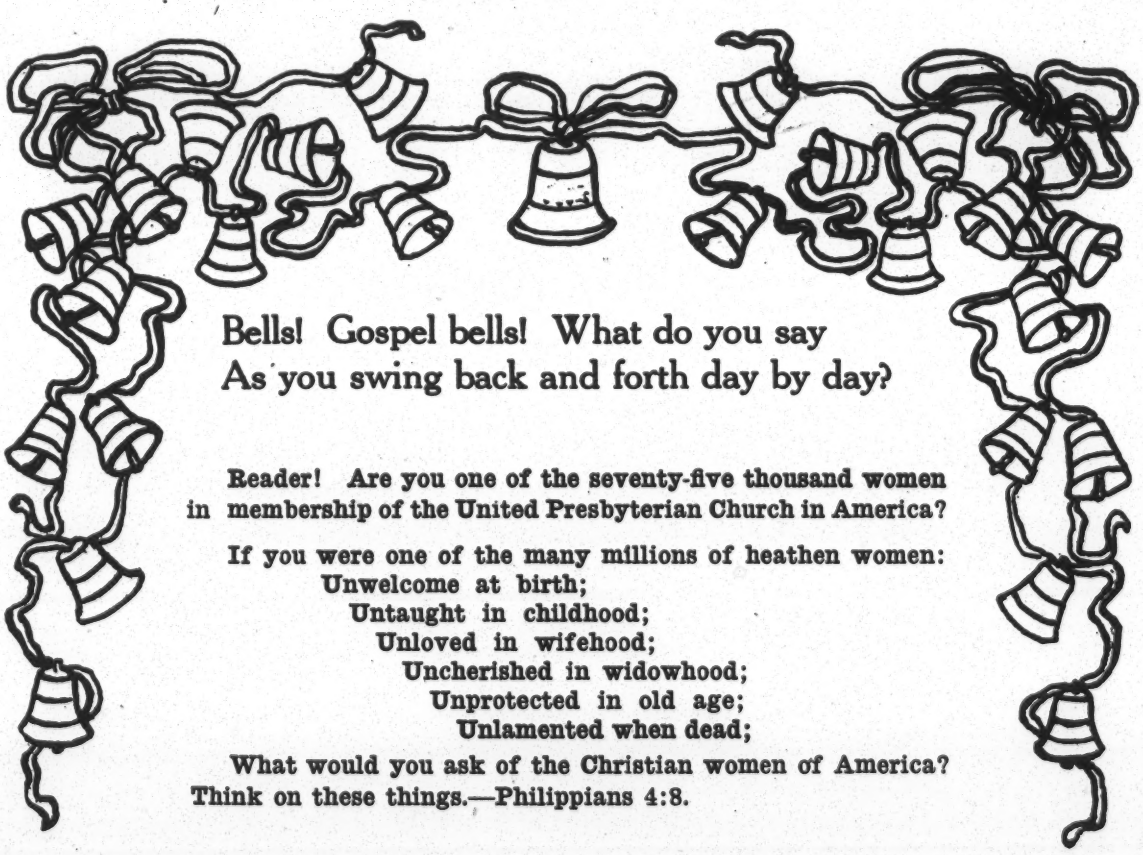
The Pittsburgh Railways Company will give all the necessary service via street car, if we can arrange for and promise fifty or sixty people who desire to leave Pittsburgh all at the same hour—at any hour desired—if they are notified twenty-four hours in advance of the time the service is desired. The price—50 cents per person one way—same as regular service. Regular cars leave Pittsburgh every hour on the hour and consume about one hour and fifty minutes making the trip.

If arrangement, during the meetings could be made, whereby your railroad secretary could know positively that fifty or sixty people, over and above what the regular cars can accommodate, the division superintendent will be on the scene and furnish the cars necessary to bring such party to Pittsburgh at the conclusion of the evening meeting. Cars leaving Washington during the evening have few passengers on them, so unless we have an unusual number desiring to return to the city, there will be accommodations for them on regular cars which leave Washington ten minutes after the hour.

MRS. ADA K. WILSON,
Railroad Sec'y., 1112 South Ave.,
Wilkinsburg, Pa.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

Reader! Are you one of the seventy-five thousand women in membership of the United Presbyterian Church in America?

If you were one of the many millions of heathen women:
Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead;

What would you ask of the Christian women of America? Think on these things.—Philippians 4:8.

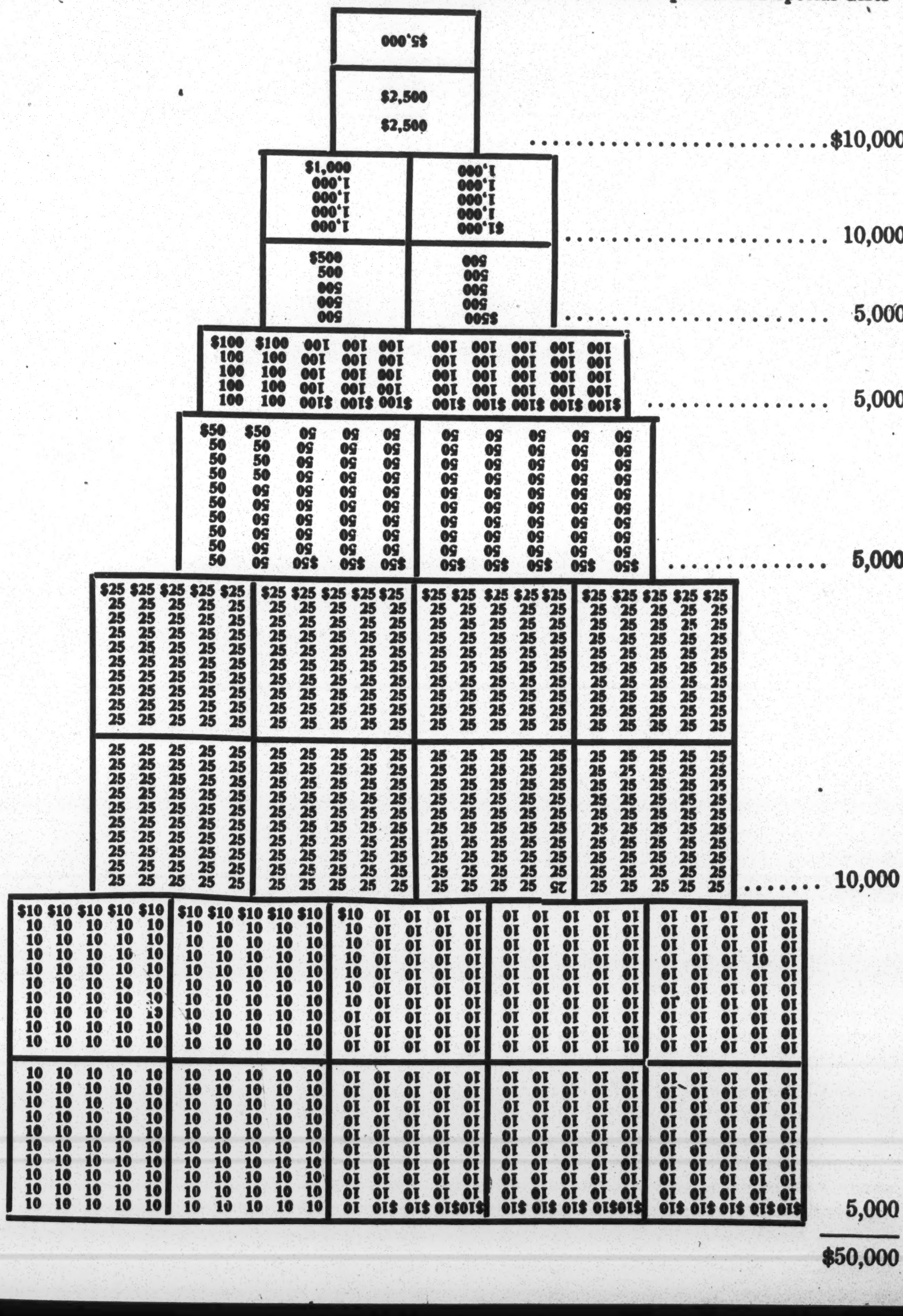
As Christian women, we only need to hold up to view our own present condition in contrast with the sad picture of a legion of our sisters in heathen lands, to see that God is literally pouring out His richest blessings, both temporal and spiritual, upon us. *Are we correspondingly grateful?* Do we prove our gratitude with Thank-Offerings that others may learn to know the Saviour and love Him?

If not—why not?

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? .... Girls' Boarding School
WHERE? ....Tanta, Egypt
WHEN? ....Annual Convention, Washington, Pa., May, 1913.
HOW? ....By Senior and Junior Life Membership Fees and Special Gifts



THINGS TO REMEMBER.

THAT while the month of March closes the regular financial year for societies, the month of December closes each Thank-Offering year.

THAT the 1913 Thank-Offering began with January 1, 1913, and will close January 1, 1914. That dimes and quarters and dollars should have been given into the boxes during January, February, March and April, for 1913 ingatherings.

THAT the work of the Thank-Offering Secretaries in societies and congregations and Presbyterials for the 1913 Ingatherings, was to begin with the close of the 1912 Ingathering.

THAT these Secretaries should see that where the boxes are not in use, they should be supplied. That while the "dime boxes" of 1912 are expected to be in use two years, new ones will be supplied merely for postage (where needed) by ordering same from 905 Publication Building, Ninth St., Pittsburgh, Pa.

THAT the enthusiasm and zeal expended in securing special gifts and Senior and Junior life membership fees toward the erection of the building for a Girls' Day and Boarding School at Tanta, Egypt, should not in any way interfere with the giving of the regular Thank-Offering for the support of mission work all along other lines.

THAT the special efforts to secure the full $50,000 for the Tanta School Building and the memorials for the furnishing of it, will continue until the entire sum is secured.

THAT where pledges are made to the fund, they should be paid not later than December, 1913.

THAT, if the sum necessary for the building is not either paid into the treasury of the Women's Board, or fully pledged by June 1, hat efforts will be continued along the same special lines.

THAT the special gifts and life membership fees coming in after June 1, will be counted on the 1913 offering.

Remember that the Women's Board never goes in debt, and the Tanta Building cannot be begun until the full amount of money needed is at least pledged.

HASTE IS THE PLEADING CRY OF THE HOUR TO ALL WHO ARE FINANCIALLY ABLE TO GIVE.

MAY LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSAY THANK-OFFERING.

SENIOR LIFE MEMBERS.

$25.00 Each.

Mrs. F. S. Bunn, Tabernacle Church, Youngstown, Ohio, by her husband.

Miss Margaret Orr, by Ladies' Thimble Bee Circle, Tabernacle Church, Youngstown, Ohio.

Miss Zoe McClure, Wheeling W. Va.

Mrs. R. E. English, by King's Daughters, Grove City, Pa.

Miss Jeannette Shane, Canonsburg, Pa.

Mrs. M. E. Sawhill, Pitzer, Iowa.

Mrs. Mary Jane Mehard, W. M. S., Second Church, Mercer, Pa.

Mrs. Mary M. Libbey, W. M. S., Second Church, Mercer, Pa.

Mrs. Thomas M. Armstrong, Sixth Church, Pittsburgh, Pa.

Mrs. F. W. Crosbie, Espyville Station, Pa., by women of North Shenango Congregation.

Miss Margaret Shane Kelso, McDonald, Pa., birthday gift from parents.

Mrs. Thomas Harper, Bellevue, Pa., by the Misses Trimble.

Miss Sarah M. Given, Carnegie, Pa., by her mother.

Mrs. William McMichael, New York City, by W. M. S., Second Church.

Mrs. T. A. Stewart, New York City, Washington Heights Branch, Second Church.

Mrs. Margaret P. McGarey, Brookville, Pa., by Miss Martha E. Murdock.

Miss M. M. Robe, Monmouth, Ill.

Miss Mary Laird, Philadelphia, Pa.

Miss H. E. Davis, Evanston, Ill.

Mrs. J. Allison Reed, Third Church, Pittsburgh, Pa.

Mrs. W. P. Aiken, Canonsburg, Pa.

Mrs. Robert M. Moore, Washington, Iowa.

Mrs. R. S. Cook, Washington, Iowa.
Mrs. J. T. Matthews, Washington, Ia.
Miss Rose A. McCullough, Gujranwala, India, by Los Angeles Presbyterial.
Mrs. N. J. E. Martin, New Concord, Ohio.
Miss Ruth Latta, Second Church, Washington, Iowa.
Misses Elizabeth and E. J. Gailey, Second Church, Indiana, Pa.
Miss Alfaretta Hammond, Beni Suef, Egypt, by W. M. Society, Cedarville, Ohio.
Mrs. J. E. Hastings, Cedarville, Ohio, by her husband.
Mrs. Robert P. Taylor, Cedar Rapids, Iowa.
Mrs. Ellen B. Scauller, Morning Sun, Ohio.
Mrs. George M. Paden, Bellevue, Pa., by Allegheny Presbyterial, in recognition of 25 years of faithful service as treasurer.
Mrs. Emily Matthews Clements, Sialkot, India, by her sister, Mabel Matthews.
Mrs. A. M. McElroy, Washington, Pa., by her daughters.
Mrs. R. E. Carson, Venetia, Pa.
Mrs. J. M. Heagan, Canonsburg, Pa., by W. M. Society.
Mrs. James E. Payne, Mansfield, Ohio, by her daughters.
Mrs. D. T. McKeag, Avalon, Pa.
Miss L. E. Kelly, Sharpsburg, Pa.
Miss Matilda Kerr, Sharpsburg, Pa.
Mrs. George Broad, Buffalo, N. Y.
Mrs. Margaret Rigdon, Third Church, Pittsburgh, Pa., by W. M. Society.
Mrs. H. G. Sands, Ben Avon, Pa., by her aunt, Miss M. A. Given.

A CORRECTION.

By mistake, the Young Women's Missionary Society of Forest Avenue Church, Bellevue, Pa., was credited with having made Miss Elsie Dean Wehling a life member of the W. G. M. S., whereas she was made a life member by her parents.

In the April Magazine, under Special Gifts, Beaver Valley Presbyterial should have been given as one contributor, and Mrs. D. W. Carson, Burgettstown, Pa., as another, instead of uniting the two in one.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS

$10.00 Each.

Donald Miller, Ingram, Pa. He earned the fee.
Charles James Laing, Ingram, Pa., by his grandmother, Mrs. Sarah Laing.
Buelah Stevenson, Pittsburgh, Pa., by Juniors of Homewood Church.
Mary Eleanor Chambers, Khangah, Dográn, India, by Junior Society, West Middlesex, Pa.
Robinson J. Morton, Seattle, Wash., by Mrs. Sykes' S. S. Class of Eighth Church, N. S., Pittsburgh, Pa.
Edward Louis McMillan, by boys of Junior Society Eighth Church, N. S., Pittsburgh, Pa.
Dorothy Ruth Morrow, Chicago, Ill.
Anna Moyes, Harmarville, Pa., by Junior Society.
Parker E. Rose, New Wilmington, Pa., by a friend, through Harmarville Junior Society.
Jean Estella Harrison, Sixth Church, Pittsburgh, Pa. A birthday gift by her mother.
Howard Larson Graham, Indiana, Pa., through a gift from his grandfather, the late Rev. H. Q. Graham.
Ruth Eleanor Graham, Indiana, Pa., in memory of the late Rev. H. Q. Graham, by his daughters.
Ernest M. Butler, Dayton, Pa.
Marian R. Davis and Florence C. Davis, Pittsburgh, Pa., by their aunt, Mrs. George M. Paden.
Edward James Brandon, Pittsburgh, Pa., by his grandmother, Mrs. Belle Brandon.
Robert Hughes French, Hookstown, Pa., by his parents.
Carol Moorhead, Indiana, Pa., by her uncle, Mr. A. W. Mabon.
Eugene Liggitt, Steubenville, Ohio, by Junior Society, First Church.
Sarah Kathryn Jenkin, Steubenville, Ohio, by her parents.
Julia Adams McLachlan, Claysville, Pa., by her grandparents.
Nancy Margaret McClain, Claysville, Pa.
Mildred Grimes, Claysville, Pa.

Robert Clark Aiken, Jr., Bulger, Pa., by his parents.

Vance McCalmont Aiken, Bulger, Pa., by his parents.

In memory of James Rowan Matson, by Junior Society, Kirkwood, Ill.

George W. Grant, Ben Avon, Pa., by Mrs. G. M. Paden.

Helen Shaw Mills, Herbert John Mills, Vida Jane Mills—all by Mrs. G. M. Paden, Bellevue, Pa.

Bernice Miller, Viola, Kansas.

Helen Brown, New Concord, Ohio.

Sara Edie, James Floyd Aber, Frances Louise Charters, John Ritchey, of Junior Society, Third Church, Pittsburgh, Pa., by their parents.

Elizabeth Irene Stevenson, Junior Society, Third Church, Pittsburgh, Pa., by her grandmother.

SPECIAL GIFTS.

Mrs. J. K. Johnson, McConnellsburg, Pa.

Miss Margaret Moorehead, Xenia, Ohio.

Mrs. J. K. Johnson, Greenfield, Iowa.

Miss Anna Wilson, Sewickley, Pa.

King's Daughters, First Church, Denver, Colo.

Miss Mattie E. Gibson, Roosevelt, Okla.

W. M. Society, Keokuk, Iowa.

W. M. Society, Allegheny Congregation, Leechburg, Pa.

Miss Mary A. Workman, Akron, Ohio.

W. M. Society, Laurel Hill.

Junior Society, Lower Chanceford Congregation, Pa.

W. M. Society, Freeport, Pa.

Y. W. M. Society, Logan's Ferry, Pa., Congregation.

IN MEMORIAM.

Mrs. Thomas McKee, New Castle, Pa., in memory of James E. McKee.

Mrs. Ira G. McCreary, Greenville, Pa., in memory of her parents, Mr. and Mrs. David W. Scott.

Mrs. Annie Wylie Thompson, Canonsburg, Pa., in memory of loved ones "called up higher."

Miss Jennie Mitchell, Indiana, Pa., in memory of her sister, Anna Mary Mitchell.

Gift in memory of Mrs. Susan Bell Soults, Birmingham, Mich., by her three daughters in Seattle, Wash.

Mr. and Mrs. D. M. Quay, Fourth Church, Cleveland, Ohio, in memory of Anna Laura and Mary Belle Quay.

Mrs. A. H. Schory, Columbus, Ohio, in memory of Mrs. Sarah J. Young, Calcutta, Ohio.

GOOD NEWS!

The Thank-Offering Secretaries of 47 Presbyterials in the home land sent in their blanks before February 1, the limit of time given for receiving them. Twenty-three Presbyterials report their 1912 Thank-Offerings in four figures each, a gain of five during the year: Argyle, Butler, Chicago, Illinois Southern and Mercer.

Cedar Rapids, Conemaugh and Rock Island Presbyterials, having given over $900 each in 1912, can, with very little effort, step up into the four-figure list in 1913.

Indiana, Lake and San Francisco Presbyterials having given over $800 each in 1912, with special effort on the part of all Societies, can reach the $1,000 mark in 1913.

PRESBYTERIALS HAVING GAINED OVER $100.00 THANK-OFFERINGS IN 1912 OVER 1911.

Over $8,200—Allegheny.

Over $2,800—Monongahela.

Over $850—Chartiers.

Over $650—Westmoreland.

Over $500—Mercer, Xenia, Cleveland.

Over $450—Butler.

Over $300—Beaver Valley, Frankfort, Keokuk, Los Angeles.

Over $290—Tennessee.

Over $200—Argyle, Cedar Rapids, Chicago, Monmouth, Steubenville.

Over $150—Garnett, Illinois Southern.

Over $100—Des Moines, Detroit, Le Claire, Rock Island, Wheeling.

Texas, Kiskisminetas and San Francisco gained almost $100, and eighteen others made some increase.

N. B.:—The above gains do not include any life membership fees or special gifts, paid into the treasury after the books closed for the regular 1912 offering on January 1, 1913.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

CHINA'S NEW DAY—THE PRINTED PAGE.

SUGGESTED PROGRAM.

DEVOTIONAL SERVICE.

ROLL CALL—The name of a book you would like to see translated into the Chinese language.

PAPER—The opportunity of influence through the printed page.

PAPER—Books and The Book in China.

PAPER—The inadequacy of the present supply of modern literary agencies.

DISCUSSION—For fifteen minutes let the meeting resolve itself into a Board of Editors appointed to issue a Woman's Magazine in China. What features should it possess?

PRAYER—For the guidance of the Holy Spirit in the work of the translator and author.

MORMON STUDY—Modern Christian missions to Mormons.

PRAYER—For the noble men and women who face this difficult Home Mission problem—Mormonism.

NEW SOCIETIES.

Mary Kyle Missionary Society, Second Church, Springfield, Ohio; 7 members.

Atlantic Avenue Y. W., McKeesport, Pa.; 10 members.

AS WE JOURNEY.

Last month the journey in the new ecclesiastical year was begun, the finish to be made March 31, 1914. What kind of a start did you make? It is true that a good beginning does not insure a good ending, yet it is favorable to successful work.

After the start, what? Slow down, stop? To stand still invites stagnation. Stagnation means death. On the other hand, a grand rush without wise thought may spell disaster. The gradual, keep moving gait is the best pace. The tortoise won the race with the hare.

Have a forward look. President Wilson desires the co-operation of "forward-looking men," so we bespeak from you the optimistic, go-ahead walk. It is well sometimes, to review the past, to recall its good points, so that these may be held in contrast with the more advanced achievements of the present, making us glad we are alive; but usually the future, the unrealized, inspires even more courage, throws out more reason to hope, because of the great possibilities unseen.

When you read these few words, one of the important points in this journey will be almost, if not altogether, at hand —the Women's General Missionary Convention. This kind of meeting has several beneficial elements in it. It takes many into new scenes—a different environment. The mind is relieved of the pressure of the monotony which is a result of an every day routine. Thoughts run in new channels; inspiring friendships are formed; first-hand information received; fellowship in service promoted; encouragement to go home and try harder fostered. The whole intellectual and spiritual system receives a tonic; even the physical side is better thereby.

Perhaps you may be present only by proxy, yet you are sure to receive some benefit from the Convention. You can rejoice in the good others have received, and catch some of the enthusiasm they have imbibed. Study well the July Magazine, and, to further the interest aroused, purchase a copy of the Statistical Report and read for yourselves what other societies have done.

Some may wonder why they so little enjoy this yearly journey. Have the opportunities that come by the way been improved? Note the sage advice of Henry W. Longfellow and ponder well: "Live up to the best that is in you" and you will enjoy life as you journey.

IDA B. LITTLE.

YOUNG WOMEN AND MISSIONS.

If the Apostle John were living at the present time, he could add another verse to the second chapter of the First Epistle—"I write unto you, young women, because unto you is given a glorious opportunity."

In a few weeks, from our halls of learning, will come forth hundreds of young women with minds intent upon the future and what it will bring to them. Among them will be many earnest, thoughtful Christians, asking themselves "In what way can I best make use of the education which I have labored so long to acquire? How can I best serve my Master throughout the coming years? How show my love for Him?" The answer is ready and it comes from the source of all wisdom—that Master whose wishes we young women are trying to follow: "If a man love Me he will keep My commandments," and the commandment is plain: "Go ye into all the world and preach the Gospel to every creature." To *every* creature! Not only at Jerusalem, but away off in pagan Rome, in barbarous Thrace, in bigoted Macedonia, in benighted Africa. You are thinking and talking of a future career. What more glorious career can you hope for than a life spent in telling the story of a Savior to those who have never heard of Him—never heard of his loving tenderness, His ever present helpfulness, His dying love—to those whose lives are without a ray of light, either present or future?

This career does not promise worldly wealth or advancement, but what are these when compared to the eternal reward—"They that turn many to righteousness shall shine as the stars forever and ever."

It is a work for which young people are particularly fitted. It requires strength of both body and mind. Young woman, you glory in your physical power; you can serve at tennis with a strong hand and a steady arm; you can walk mile after mile and come back to school or home with bright eye and the glow of abounding health on your cheek. That vitality will serve you well as you tell the story of the freedom which Christ's love gives to those who live under the bondage of cruel superstition. Your buoyant hopefulness will inspire the down-trodden servants of Mohammed or Brahma with new life. You feel proud of your cultivated, educated mind; you intend to use it in furthering Christ's kingdom; you will teach a class in Sabbath School; you will take an active part in all the work of your church. Christ's work here at home *does* call for earnest, consecrated young women. All honor to those who so use the talents which God has given them. The faithful Sabbath School teacher shall have stars as bright and as numerous in her crown as any who stand among the redeemed. But think a moment; count the teachers in your Sabbath School; then multiply that number by the number of Sabbath Schools in your city or town or township; then count the number of Sabbath School teachers in the whole field of the Punjab, in the Sudan, in the city of Alexandria or Cairo. Add all together, and how pitifully small will the number be compared to that of one single city at home. Then compare the number to be taught: *At home, six hundred and twenty-six souls* for each worker; *there, one hundred thousand.* There *is* great *need* at home, but *what* of the *need* over there, where there is but one to minister to every hundred thousand souls, many thousands going

down to endless misery, never having had a chance to hear the Gospel preached.

It is a work for young women, because youth works hand in hand with enthusiasm, and enthusiasm is the herald of faith and the prophet of success. Enthusiasm leads to earnest, forceful action, and mission work needs enthusiasm as a fire needs fuel. So young woman, brimming over with enthusiastic faith in your ability to make the world better, here is a most promising outlet for all your zeal. Take up this work wherever God leads you, whether at home or across the seas, and your life will be a book in which there are no blank pages.

Youth may work with hope of seeing the reward of its labors, and in no other department of Christ's work is there such a certainty of seeing the result of our efforts. Sow the seed in faith, never doubting, and the harvest will in time be garnered. The young woman has time to work, time to look forward, time to enjoy the fruits of her efforts.

The heart of the young Christian is a fit offering to lay on the altar of self-surrender. Mission work is a work of self-effacement. There is no room, there is no time for thought of self. Hungry souls are awaiting the bread of life—so many of them. Heart, mind, brain and hands are busy with the problem of how best to give them this bread; how to give it in such a way that it will prove to them its all satisfying power. Surely, there is no time for selfish thought.

Listen then, O ye who stand at the entrance of God's working house, choose that room where there are fewest workers—foreign lands, if God gives the call; home missions, if He leads you to that part of the room—but wherever you go, whether under the skies of home amid friends, or on distant shores far from friends, be a missionary of Christ, and all earth's rewards will fade into insignificance beside the joy of meeting on the other side, souls tasting of heaven's bliss through your instrumentality.

DORA MASON,
Wilkinsburg, Pa.

DOES WORK AMONG THE FREEDMEN PAY?

This is a great question. It is one that is agitating the minds of some of the thoughtful people of the country.

Why such a question after half a century of freedom, after such an outlay of labor and means, why is there any doubt?

Because there are some who lack interest in the Negro, who do not believe in his education, who judge all Negroes by the trashy element of whom they see more.

We would hope that those who are friends and contributors to the work would try to learn about it. We want your sympathy, we want your interest, and you cannot truly sympathize with, or be interested in us, without a definite knowledge of the work.

Perhaps the reports that go from our mission fields are not always commensurate with the expectations of those who plan the work. Surely great results cannot be accomplished in a short space of time, and when past conditions are contrasted with the present, we can readily see that some progress has been made.

Let us take for example one of the missions, not a leading one, and note the results: Since 1896 sixty-two persons have graduated from this school. About thirty-two of these pursued a higher course in other institutions, principally Knoxville College, and as a result these young people who have settled in different sections of the country are doing splendid work, and reflecting credit on their Alma Mater.

Of these graduates about seven are doctors, one a lawyer, four ministers of the Gospel and several are teachers. Some are yet in school fitting themselves for work, others have settled in homes of their own, and though they are not engaged in work of a public nature, they are striving to lead in the right path the little ones entrusted to their care, and to mould the sentiment of the communities in which they live.

It has been our privilege to visit some of these people who have become leaders, and we shall mention two instances:

In the eastern part of the state there is a young man, a member of the class of

1903, who is rapidly coming to the front. This young man's home was originally in the town where this school is located. He owns a very comfortable home, and in his office are to be found all of the modern equipments for medical treatment. Among these was an Xray machine, and another instrument for the treatment of tuberculosis. The room otherwise, was furnished in good taste, was clean and orderly, and would compare favorably with the office of a physician of any other race.

On enquiry we found his standing in the town to be good. He had conducted himself in such a manner that he had won the respect and confidence of his fellow citizens.

Another instance that we would mention is that of a young woman, also a member of the class of 1903, of the same school. As she attended the school from year to year the desire within her was great to start work of a like nature among the people of her community. Finally when she had completed the course she mentioned this desire to her principal. He encouraged the idea, and through his influence she received help from the Board to make a beginning.

She had opposition, for there are those who will oppose a good work. Nothing daunted, however, she remained firm in her purpose to do all that she could to raise the standard of the community, to put away darkness and ignorance by bringing in the light of the Gospel.

Soon a school was started, the enrollment of which is over two hundred, and later on a church was organized.

At first this young woman was the only worker, but now she has three helpers besides the minister who goes every week to preach to the little congregation.

And what shall we say more of the band of other young people who have gone out from this institution from year to year, who are earnestly working in the little rural districts, passing on to others what they have learned, planting the seed which is to yield a bountiful harvest in the days to come?

We must not under-estimate the humble service, the work done in secret for the Master.

Those of us who are in the work often wish that we could make our friends see the real needs. Young men and women of the race are needed to push forward this great work. Some of our best material, the young men and women who would accomplish most, have not the means to get in touch with an institution where they can prepare themselves. The best boys and girls come from the farms. Very few of their parents will send them to school longer than three months of the year. They claim that in order for them to make a living they must have the help of the children on the farm.

If a few scholarships or half-scholarships could be placed yearly in these schools to be used at the discretion of the principal, limited only to worthy persons, and to be used in times of greatest need, an untold amount of good could be accomplished, and a class of people would be helped who would be worth something to the cause, in the years to come.

One young man, a few years ago, was on the point of leaving school. His funds were exhausted, and an uncle who could perhaps have helped him, told the young man that it was silly of him to go to school, that he couldn't learn anything, that he was too old.

One of the teachers was moved with pity for him. She mentioned his case to a friend in the West who immediately provided the means for a scholarship for one year. Help at this time was what the young man needed. Later on he was able to make enough to keep himself in school. He has since completed the course, and is now a student at Knoxville College.

Just last week, a bright, capable young girl was obliged to go out of school because she lacked the means to pay her way to the close of the year. We felt sorry as we saw the tears gather in her eyes, and as she said "I'll not give up though, I'll study and try to make my class when I come back next year."

Fifteen dollars would have enabled this girl to go to school until May, and helped her to make a higher class.

In spite of the poverty and ignorance, and other obstacles, much has been accomplished. These are only the results

of one mission. There are others that are older and better equipped for work, who have accomplished far more, who have sent many sons and daughters through the South-land to carry on the work.

In view of these facts, does this work pay? Work for the Master includes sacrifice, those who labor must make sacrifices, those who provide the material, and pay the workmen must do the same.

"We must not hope to be mowers,
And to gather the golden ears;
Unless we have first been sowers,
And watered the furrows with tears.
Is it not just as we take it,
This Mystical World of Ours?
Life's field will yield as we make it,
A harvest of Thorns or of Flowers."

CHRISTIANITA TOTTEN,
Henderson, N. C.

The Hanna Memorial Fund.

FROM A "SHUT-IN."

DEAR EDITORS:

I am trying to do a little work for the Hanna Memorial Fund, although a "Shut-in." I received today a contribution from a former graduate, a member of the Presbyterian Church. I thought an acknowledgement of this in May Magazine might inspire others.

Sincerely,
MARGARET A. GREER,
Canonsburg, Pa.

The W. M. S. of Argyle, N. Y., is especially interested in the Tanta Hospital, as several of their workers have gone directly or indirectly from our community. Dr. Lawrence, who served so faithfully for so many years, but was obliged to give up her work for a time on account of failing health, spent part of her life here, and has many friends; while Miss Sill and Miss Reid were really Argyle girls, although Miss Read had been in Pittsburgh for several years. Our own society, however, can claim Miss Helen Sill and feel proud of the work she has been doing. This is her second term. She is giving her services, devoting her time and skill to nursing the patients in the Hospital, receiving no remuneration excepting the thought that she is doing her Master service. She is a most faithful, devoted and conscientious worker, and will be a great loss to the Hospital when she gives up her work there. She is expected home this Fall.

MRS. JESSIE MACK,
Argyle, N. Y.

HANNA MEMORIAL FUND, CONTINUED.

Mansfield, O., W. M. S.	$ 10.00
McDonald, Pa., W. M. S.	10.00
First Pittsburgh, Pa., Reid M. S.	10.00
Second, Pittsburgh, Pa., W. M. S.	30.00
Eighth Pittsburgh, Pa., W. M. S.	10.00
Hebron, Pa., W. M. S.	10.00
St. Clair Pa., Y. W. M. S.	10.00
Allison Park, Pa., W. M. S.	2.50
Knoxville, Tenn., W. M. S.	5.50
Stanwood, Iowa, W. M. S.	10.00
Newville, Pa., W. M. S.	10.00
First, Denver, Colo., W. M. S.	10.00
Pueblo, Colo., W. M. S.	5.00
Wheeling Hill, Pa., W. M. S.	2.00
Gladden, Pa., W. M. S.	7.00
Eleventh Pittsburgh, Pa., W. M. S.	5.00
Greensburg, Pa., W. M. S	10.00
Hanover, Ill., W. M. S.	10.00
Summit Ave., W. M. S., Jersey City, N. J.	10.00
Washington, D. C., W. M. S.	10.00
Wilmington, Del., W. M. S.	5.00
Norris Square, Philadelphia, Pa., W. M. S.	10.00
Boulevard, Philadelphia, Pa., W. M. S.	10.00
Fairhill, Philadelphia, Pa., W. M. S.	2.50
Salem, N. Y., W. M. S.	20.00
White Oak Springs, Pa., W. M. S.	15.00
First, Butler, Pa., W. M. S.	31.00
Rockbridge, Pa., H. M.	10.00
Easton, Cal., W. M. S.	4.00
Ontario, Ore., W. M. S.	10.00
Viola, Kansas, W. M. S.	7.50
Zenith, Kansas, W. M. S.	6.00
West Chester, Iowa, W. M. S.	10.00
Keokuk, Iowa, W. M. S.	10.00
West Middletown, Pa., Y. W. M. S.	13.00
Pigeon Creek, Pa., Y. W. M. S.	4.50

North Buffalo, Pa., W. M. S.	25.00
Mt. Prospect, Pa., W. M. S.	12.00
Cross Roads, Pa., W. M. S.	5.00
Hutchinson, Kansas, W. M. S.	2.50
Butler, Pa., Y. W. M. C.	10.00
Johnstown, Pa., W. M. S.	10.00
Second, Cambridge, Ohio, Y. W. M. S.	10.00
McDonald Pa., Y. W. M. S.	5.00
Sixth Pittsburgh, Pa., W. M. S.	14.00
Savannah, Ohio, W. M. S.	10.00
Fourth, Cleveland, Ohio, W. M. S.	10.00
Houston, Pa., Y. W. M. S.	5.00
Elderton, Pa., W. M. S.	10.00
Shushan, N. Y., Y. W. M. S.	10.00
Saltsburg, Pa., W. M. S.	2.00
Tenth, Philadelphia, Pa., W. M. S.	10.00
Whittier, Cal., W. M. S.	5.00
South Argyle, N. Y., W. M. S.	10.00
Whiteside, N. Y., W. M. S.	3.00
Summerset, Iowa, W. M. S.	5.00
Winterset, Iowa, W. M. S.	5.00
Elmwood, Iowa, W. M. S.	5.00
Kirkwood, Ill., Y. W. M. S.	10.00
Olena, Ill., W. M. S.	10.00
Burgettstown, Pa., W. M. S.	10.00
Cadiz, Ohio, W. M. S.	5.00
Biggsville, Ill., W. M. S.	5.00
First, Indiana, Pa., W. M. S.	50.00
Johnstown, Pa., Y. L. G.	5.00
First, Erie, Pa., W. M. S.	10.00
Greenville, Pa., Y. W. M. S.	12.00
Oakland, Pa., W. M. S.	10.00
First, Springfield, Ohio, W. M. S.	10.00
First, Washington, Pa., W. M. S.	500.00
First, Washington, Pa., Y. W. M. S.	150.00
First, Chicago, King's Daughters	10.00
Second, Chicago, Ill., W. M. S.	10.00
Third, Chicago, Ill., W. M. S.	10.00
Eighth, Chicago, Ill., W. M. S.	10.00
Somonauk, Ill., W. M. S.	11.00
Wheatland, Ill., W. M. S.	15.00
St. Clairsville, Ohio, W. M. S.	150.00
Third, Washington, Pa., K. D.	6.00
Willamette, Ore., W. M. S.	11.00
Parnassus, Pa., W. M. S.	10.00
Vandergrift, Pa., W. M. S.	10.00
Apollo, Pa., W. M. S.	10.00
North Bend, Neb., Y. W. M. S.	5.00
Central Omaha, Neb., K. D.	10.00
Ewing, Neb., W. M. S.	1.75
North Bend, Neb., W. M. S.	11.25
Worthington, Pa., W. M. S.	10.00
Biggsville, Ill., Y. W. M. S.	1.00
South Henderson, Ill., W. M. S.	4.00
Gerlaw, Ill., W. M. S.	1.00
La Prairie, Ill., W. M. S.	10.00
Kirkwood, Ill., W. M. S.	10.00
Second, Monmouth, Ill., W. M. S.	10.00
First, Monmouth, Ill., W. M. S.	20.00
First, Monmouth, Ill., McClanahan C.	3.00
First, Monmouth, Ill., Y. W. M. S.	5.00
Blair, Okla., W. M. S.	10.00
Muncie, Ind., W. M. S.	15.00
Bluffton, Ind., W. M. S.	10.00
Hebron, Ind., W. M. S.	10.00
Moline, Ill., W. M. S.	10.00
Hoopeston, Ill., W. M. S.	13.00
Piper City, Ill., W. M. S.	10.00
Rock Island, Ill., W. M. S.	6.00
First, Newark, N. J., Y. W. M. S.	5.00
Paterson, N. J., W. M. S.	10.00
Kennard, Pa., W. M. S.	5.00
Shenango, Pa., W. M. S.	5.00
First, New Wilmington, Pa., Y. W. M. S.	5.00
West Mildlesex, Pa., W. M. S.	10.00
First, Mercer, Pa., Y. W. M. S.	6.00
Scotch Ridge, Ohio, W. M. S.	10.00
Sidney, Ohio, Y. W. M. S.	5.00
Emsworth, Pa., W. M. S.	10.00
Emsworth, Pa., Y. W. M. S.	10.00
Twelfth, Allegheny, Pa., W. M. S.	3.00
Springdale, Pa., W. M. S.	10.00
Second Allegheny, Pa., W. M. S.	30.00
Forrest Ave., Bellevue, Pa., W. M. S.	6.00
Fourth, Allegheny, Pa., W. M. S.	50.00
Tenth, Allegheny, Pa., W. M. S.	5.00
First, Allegheny, Pa., W. H. S.	15.00
First Allegheny, Pa., W. F. S.	57.00
Aspinwall, Pa., W. M. S.	30.00
East Union, Pa., W. M. S.	11.00
Eleventh, Allegheny, Pa., W. M. S.	10.00
Avalon, Pa., W. M. S.	10.00
Bellevue, Pa., W. M. S.	20.00
Etna, Pa., Y. W. M. S.	7.00
First, Columbus, Ohio, Y. W. M. S.	5.00
First, Xenia, Ohio, W. M. S.	22.15
Hopewell, Kansas, W. M. S.	10.00
Sterling, Kansas, W. M. S.	21.00
Stafford Kansas, W. M. S.	1.15
Arkansas City, Kansas, W. M. S.	5.00
North Yakima, Wash., W. M. S.	10.00
North Argyle, N. Y., W. M. S.	1.50
Albany, Ore., W. M. S.	10.00
First, Portland, Ore., W. M. S.	10.00
Church of Strangers, Portland, Ore., W. M. S.	7.00
Shedds, Ore., W. M. S.	10.00
Willamette Branch	7.00
Vandergrift, Pa., Y. W. M. S.	2.00
Leechburg, Pa., W. M. S.	7.00
First, Des Moines, Iowa, W. M. S.	10.00
McKeesport, Pa., Atlantic Ave., W. M. S.	5.00
Connellsville, Pa., W. M. S.	10.00
Elizabeth, Pa., W. M. S.	7.00
Elizabeth, Pa., Sarah Dales Lansing S.	10.00
Greensburg, Pa., W. M. S.	35.00
Latrobe, Pa., W. M. S.	25.00
Laurel Hill, Pa., W. M. S.	10.00
First, McKeesport, W. M. S.	40.00
Mt. Pleasant, Pa., W. M. S.	13.50
Pitcairn, Pa., W. M. S.	5.00
Stewart's Station, Pa., W. M. S.	6.00
Unity, Pa., W. M. S.	25.00
Wilmerding, Pa., W. M. S.	10.75
East 187th Street, New York City L. A.	10.00
Second, Dayton, Ohio, W. M. S.	10.00
Pratt Creek, Iowa, W. M. S.	10.00
Cedar Rapids, Iowa, W. M. S.	10.00
Garner, Iowa, W. M. S.	10.00
Goldfield, Iowa, W. M. S.	10.00
Waterloo, Iowa, Y. W. M. S.	10.00
Woodville, Pa., W. M. S.	5.00
West Middletown, Pa., W. M. S.	24.35

Venice, Pa., W. M. S.	15.00
Claysville, Pa., W. M. S.	40.00
Houston, Pa., W. M. S.	48.50
Center, Pa., W. M. S.	13.00
Center, Pa., Y. W. M. S.	18.00
Mt. Pleasant, Pa., Y. W. M. S.	13.00
Donora, Pa., W. M. S.	10.00
Chartiers, Pa., Y. W. M. S.	10.00
Second, Washington, Pa., Y. W. M. S.	102.00
Mt. Hope, Pa., W. M. S.	30.00
Canonsburg, W. M. S.	63.00
Mt. Prospect, Pa., W. M. S.	3.00
Taylorstown, Pa., Y. W. M. S.	5.00
Lawrence, Kansas, Y. W. M. S.	5.00
First, Steubenville, Ohio, W. M. S.	20.25
Parma, Idaho, W. M. S.	2.00
First, Cambridge, Ohio, W. M. S.	60.00
First, Cambridge, Ohio, Y. W. M. S.	25.00
Second, New Concord, Ohio, Y. W. M. S.	5.00
Lebanon, Ohio, W. M. S.	8.00
Pleasant, Ohio, W. M. S.	10.00
Second, Cambridge, Ohio, Eliza B. Wallace, C.	5.00
Dalton, Ohio, W. M. S.	5.00
Mission Creek, Kansas, W. M. S.	10.00
Superior, Neb., W. M. S.	5.00
Lincoln, Neb., W. M. S.	3.00
Concordia, Kansas, W. M. S.	10.00
Agenda, Cal., W. M. S.	10.00
Homer City, Pa., W. M. S.	5.75
Bethel, Pa., W. M. S.	6.00
Bethel, Pa., Juniors	4.00
Rennerdale, Pa., W. M. S.	5.00
Carnegie, Pa., Y. W. M. S.	5.00
Fourth, Pittsburgh, Pa., Y. W. M. S.	10.00
Ingram, Pa., Y. W. M. S.	10.00
First Wilkinsburg, Pa., W. M. S.	15.00
Second, Wilkinsburg, Pa., Y. W. M. S.	10.00
Craftsburg, Vermont, W. M. S.	10.00
Greensboro, Vermont, W. M. S.	2.00
Ryegate, Vermont, W. M. S.	10.00
Waterford, Pa., W. M. S.	6.75
Conneaut Lake, Pa., W. M. S.	5.00
Jamestown, Pa., W. M. S.	10.00
Erie, Pa., Brown Ave., W. M. S.	10.00
Greenville, Pa., W. M. S.	10.00
South Shenango, Pa., W. M. S.	5.00
First, Erie, Pa., Y. W. M. S.	3.00
Oil City, Pa., Y. W. M. S.	5.00
Roney's Point, W. Va., W. M. S.	10.00
Uniontown, Ohio, W. M. S.	6.00
Martin's Ferry, Ohio, W. M. S.	2.00
Buffalo, N. Y., Ontario St., K. D.	5.00
Oxford, Ohio, W. M. S.	10.00
Mt. Ayr, Iowa, W. M. S.	10.00
College Springs, Iowa, W. M. S.	10.00
St. Joseph, Mo., W. M. S.	5.75
Tarkio, Mo., W. M. S.	4.00
Pigeon Creek, Pa., W. M. S.	13.25
Linesville, Pa., W. M. S.	10.00
Clarinda, Iowa, W. M. S.	10.00
Clearfield, Iowa, W. M. S.	5.00
College Corner, Ohio, W. M. S.	10.00
Mt. Pleasant, Ohio, W. M. S.	10.00
Ben Avon, Pa., W. M. S.	10.00
Sewickley, Pa., W. M. S.	3.00
Fourth Allegheny, Pa., L. A.	5.00
Second, Allegheny, Pa., Y. P. M. S.	20.00
First, Omaha, Neb., W. M. S.	10.00
Southfield, Mich., W. M. S.	5.00
Southfield Mich., Miss Baker's S. S. Class	5.00
Hopewell, Pa., W. M. S.	8.00

☞It is NOT too late to contribute to the Mrs. Hanna Memorial Fund.

Almost three-fifths of the ten thousand dollars has been given.

Less than one-half the Missionary Societies have contributed. If ALL will help, the

WHOLE AMOUNT WILL BE RAISED.
GIVE WHAT YOU CAN.

Report of Mrs. M. R. Barr, Treasurer of the Mrs. Hanna Memorial Fund, April 14, 1913:

Societies and Individuals have paid	$5,218.85
Societies have pledged	531.00
Total	$5,749.85

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

March 4, 1913.—The regular meetiing of the Board convened at regular time and place. Mrs. Cook led the devotional exercises. After singing Bible Song No. 61, a portion of Scripture was read and Mrs. Morton and Miss Little led in prayer.

Treasurer reported receipts $7,143.49, disbursements $11,520.97.

Mrs. Ada K. Wilson, Railroad Secretary, will have instructions for delegates to the W. G. M. S. printed in the Magazine and all the church papers.

Mrs. Campbell reported the object of the Territorial Commission Eastern Division of Women's Boards of Foreign Missions was to organize. There will be a meeting of this Commission in February,

1914. Mrs. DeWitt Knox and Mrs. Haven were elected members of the Central Advisory Committee.

Rev. Kelsey will represent the Young People's Christian Union at the Women's General Convention in Washington, Pa.

Thank-Offering Secretary has received $155 in pledge cards for Tanta Building.

There was a reception given Miss Cairus in the Brushton Italian Mission on Wednesday evening, March 5, 1913.

Average attendance at Frenchburg for February, 146. Mrs. Albert Weidler will be the Home Mission delegate to the Convention at Washington, Pa.

Miss Burd Cochran has been appointed a new teacher for Frenchburg.

Miss Houston has been granted a month's leave of absence on account of sickness.

Indian Secretary received reports from Simnasho, Warm Springs and Tama.

Miss May Holland was appointed missionary to Tanta, Egypt.

Freedmen's Secretary received reports from Norfolk, Riceville, Bluestone, Prairie, Camden, Knoxville, Townsville and Millers Ferry.

A check for $50 was received from Miss Susan Hester Thorn, College Springs Presbyterial, for a bed in Henderson Hospital.

Miss Totten has been appointed delegate to the W. G. M. Convention, and will talk on women's work.

March 18, 1913.—The regular meeting was held in Women's Board room at ten o'clock. Mrs. Yourd presided and conducted devotional exercises. After singing Bible Song No. 4, Mrs. Yourd read the 103rd Psalm, and Mrs. Wilson and Mrs. Campbell led in prayer.

Treasurer reported receipts for seventeen days $3,989.98, disbursements $11,011.03.

Mrs. James E. Walker was appointed a member of the Chicago Territorial Commission on Federation of the Northwest.

Home Mission Secretary received reports from Croatian; Columbus, Ohio; Washington, D. C.; Oklahoma City, Okla.; Quoncy Ave. Mission, Pittsburg, Kansas; Florence Ave. Mission, Los Angeles, Cal.; North Hill, Akron, Ohio.

The Council of Women for Home Missions, at its annual meeting held in Chicago, had under consideration the fact that The National Educational Association is to meet in Salt Lake City at Mormon invitation in June, 1913, and it was voted that an effort be made by the Boards and through the denominational publications to inform the teachers of the true character and teachings of the Mormon organization. The Council has been asked for literature for the World in Chicago. Our literature Secretary will send samples of leaflets on Home Missions.

Young Women's Secretary reported one new society organized in the Second U. P. Church, Springfield, Ohio; name, Mary Kyle Y. W. Society.

Parsonage Secretary received from the Presbytery of Iowa, a donation to the Board of $1,560, proceeds from sale of Parsonage at Rock Valley.

Junior Secretary reported eight requests for organizing Junior Societies and two new ones organized. Mrs. J. C. Warnock, leader, Little York, Ill., and Mrs. Edward Lytle, leader, Frenchburg, Ky.

Foreign Secretary reported letters from Miss Work and Miss McDowell.

Dr. Watson has written a new book—"Sorrows and Hope of the Egyptian Sudan.

March 23, 1913.—An adjourned meeting was held in the Board room at ten o'clock; Mrs. Morton and Mrs. Yourd led in prayer.

Mrs. Mary C. Porter and Mrs. H. C. Campbell were appointed to attend the Xenia Theological Seminary Celebration on the 6th and 7th of May, 1913.

Mrs. Campbell reported that three new missionaries had been sent to India last year, and three are coming home on furlough—Miss Henrietta Moore, Miss Emma D. Anderson and Miss Martin.

Foreign Secretary reported and gave to each member of the Board a copy of the minutes of the Annual Meeting of the Sialkot Mission.

The estimates for the India Association were granted.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report for the months of February and March, 1913.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invsts.	Contingent Fund	Women's Ass'n Work: Orphans' Home	Women's Ass'n Work: Home for Aged People	Women's Ass'n Work: Columbia Hospital	Temperance	Miscellaneous	TOTAL
Albany	5.00	75.00				6.00				15.00								1.00	102.00
Allegheny	236.00	287.00	268.00	10.00	157.00	42.00	51.00	35.00									12.00	1.00	1099.00
Argyle						5.00							5.00						10.00
Beaver Valley	6.00	10.00	7.00		6.00					5.00									34.00
Butler	45.00	29.00	11.00	13.00	23.00	3.00		10.00											134.00
Caledonia	62.00	41.00	13.00	3.00	41.00	7.00	2.00	2.00		28.00			1.90	1.00	1.00	1.00	1.00		204.90
Cedar Rapids		275.00																	275.00
Chicago	16.00	132.50	63.00		8.00	42.00													261.50
College Springs	4.00	250.00	8.00		50.00	10.00				10.00							1.00	2.00	335.00
Colorado	76.00	101.00	43.00	10.00	17.00	26.00	13.00	5.00		36.00								1.00	328.00
Delaware	12.00	44.00	12.00																68.00
Des Moines	5.00	100.00	5.00	6.00	12.00			6.00		10.00									144.00
Detroit								6.00		17.00				25.00					48.00
Frankfort	55.00		73.00	1.00	1.00	3.00	11.00							1.00	1.00		2.00		148.00
Idaho	2.00			2.00	4.00		4.00			8.00									20.00
Iowa Northwestern	20.00		6.00		10.00	2.00													38.00
Kansas City		21.00																	21.00
Keokuk	5.00	148.00	46.00	5.00	7.00	8.00	3.00	3.00		21.00							3.00	2.00	251.00
Lake	60.00	105.00	45.00	2.00	22.00	18.00				50.00							1.00	2.00	305.00
LeClaire	5.00																		5.00
Los Angeles	16.00																		16.00
Mercer																		1.00	1.00
Monmouth	10.00	95.00	9.00	4.00	3.00	15.00	3.00	1.00									2.00	1.00	143.00
Monongahela	370.00	1351.00	212.00	52.00	170.00	36.00	40.00	50.00		5.00							25.00	6.00	2317.00
Muskingum	34.00	67.00	29.00	5.00						5.00									140.00
New Jersey			20.00															1.00	21.00
New York			5.00			12.00												1.00	18.00
Pawnee			9.00	9.00		8.00													26.00
Philadelphia	234.00	110.00	95.00	23.00	13.00	72.00	19.00			15.00			5.00					1.00	587.00
Puget Sound	42.00	5.00	33.00	14.00	5.00	2.00	6.00	1.00					5.00				2.00		115.00
Rock Island				5.00						5.00								1.00	11.00
Sidney	2.00		10.00																12.00
Spokane			25.00																25.00
Steubenville	38.00	40.00		25.00						10.00									113.00
Tennessee																		1.00	1.00
Westmoreland	63.00	254.00	93.00	19.00	52.00	24.00	17.00	24.00						7.00		5.00		1.00	559.00
Wheeling					10.00													1.00	11.00
Xenia	15.00	446.00	35.00		20.00	8.00	32.00	23.00		5.00							3.00	2.00	589.00
Texas						5.00													5.00
A. W. Barnes		137.50																	137.50
Miss Anna A. Milligan		180.00																	180.00
S. S. Norris Sor. Ch. Phila.		125.00																	125.00
Mr. and Mrs. Geo. M. Paden		100.00																	100.00
W. M. S. First, Wilkinsburg		150.00																	150.00
Miss Anna Wilson		100.00																	100.00

Frenchburg School			237.65																237.65
Industrial Dept.					468.08														468.08
Interest	159.75		100.00		9.00								488.67					90.00	847.42
Refunds	11.64																		11.64
Mrs. J. P. McDanel		5.00																	5.00
Miss M. A. Bell		200.00																	200.00
Mrs. S. E. Findley	25.00																		25.00
Junior Workers' Ass...																		10.00	10.00
Sale Rock Valley Parsonage	413.00				207.00		160.00												780.00
Mrs. W. Petrie																	4.00		4.00
Pay't on Parsonage Loans									4662.03										4662.03
Retd on Loan Investments												77.89							77.89
Items of Cents													1.65						1.65
Half Million Club	65.00																		65.00
TOTALS	2112.39	4984.00	1512.65	208.00	1315.08	354.00	361.00	166.00	4662.03	245.00		77.89	507.22	34.00	2.00	6.00	54.00	126.00	16729.26

PARSONAGE RE-PAYMENTS: Woodruff Avenue, Indianapolis, Indiana, $55.50; Farrell, Pennsylvania (South Sharon), $80.48; Guthrie, Oklahoma, $55.50; Prosser, Washington, $44.40; Forest Avenue, Bellevue, Pennsylvania, $83.25; West Allis, Wisconsin, $50.00; First, Indianapolis, Indiana, $41.63; Spirit Lake, Idaho, $21.00; Emporia, Kansas, $277.50; Long Beach, California, $69.38; Conway, Pennsylvania, $83.25; Third, Seattle, Washington, $60.00; Donora, Pennsylvania, $50.00; Vandergrift, Pennsylvania, $277.50; Whittier, California, $26.50; Pitcairn, Pennsylvania, $50.00; East Mansfield, Ohio, $45.00; Central Falls, Rhode Island, $69.38; First, Tacoma, Washington, $100.00; Roosevelt, Oklahoma, $16.65; North Allegheny, Pennsylvania, $77.70; Toronto, Ohio, $55.50; Bristol, Colorado, $44.40; Lincoln, Nebraska, $75.00; First, Indianapolis, $41.63; Davenport, Iowa, McClellan Heights, $24.98; Arkansas City, Kansas, $41.67; Allison Park, Pennsylvania, $41.63; Brinton Avenue, Braddock, Pennsylvania, $55.50; Third, Des Moines, Iowa, $50.00; Harvard Heights, Los Angeles, California, $69.38; Parma, Idaho, $58.28; Donora, Pennsylvania, $50.00; Pitcairn, Pennsylvania, $50.00; Majors, Nebraska, $138.66; Elmwood, Des Moines, $188.24; Manhattan, Kansas, $52.73; Tulsa, Oklahoma, $111.00; Corsicana, Texas, $47.18; Omdurman, Sudan, $194.25; West Middlesex, Pennsylvania, $74.00; West Allis, Wisconsin, $50; Gary, Indiana, $58.28; South Omaha, Nebraska, $55.50; Fairhill, Philadelphia, Pennsylvania, $97.25; Woodruff Avenue, Indianapolis, Indiana, $37.00; Brinton Avenue, Braddock, Pennsylvania, $55.50; Farrel, Pennsylvania (South Sharon), $80.48; Long Beach, California, $69.38; Schenectady, New York, $83.25; Nampa, Idaho, $55.50; Pitcairn, Pennsylvania, $50.00; Trenton, Ohio, $69.38; Olathe, Kansas, $188.70; Third Des Moines, Iowa, $100.00; Eighth, Chicago, Illinois, $26.26; Forest Avenue, Bellevue, Pennsylvania, $83.25; Third, Seattle, Washington, $193.88; San Antonio, Texas, $83.33; Ewing, Nebraska, $20.44; Warrington Avenue, Thirteenth, Pittsburgh, $86.00; East Mansfield, Ohio, $20.00.

Junior Magazine Reserve Fund, $36.00.

Returned on Loan Investments: Chartiers Cong., $67.89; Grinnell, Iowa, $10.00.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

Silver Anniversary Thank-Offering

Give unto the Lord the glory due unto His name.---Psalm 96: 8.

Report of 1912 Thank-Offering.

Regular Offerings - - - - - - -	$78,279.65
Life Membership Fees and Special Gifts Designated for Tanta School Building Fund	**$8,135.53**
Sarah Foster Hanna Memorial Fund - -	$7,900.00
Total Offerings Presented Wednesday Night, May 14th, at Washington, Pa., for 1912	**$94,315.18**

Thank-Offerings for 25 Years.

Thank-Offerings 1888-1911 - - - - -	$713,349.75
Jubilee Offering, 1911-1912, - - - - -	23,366.15
Thank-Offering 1912 - - - - - -	94,315.18
Total for twenty-five years -	$831,031.08
Average Thank-Offering for twenty-five years -	$33,241.24

Foreign Fields.

THANK-OFFERING REPORTED FROM SOCIETIES IN OUR FOREIGN FIELDS 1902---1912.

India's Women - - - - - - .	$ 1,582.60
Egypt's Women - - - - - - - -	$ 7,876.13
Total - - - - - - -	$ 9,458.73

O sing unto the Lord for He hath done marvelous things.
Psalm 98: 1

AN IMPORTANT INDUSTRY IN THE MOUNTAINS—THE MAKING OF WILLOW BASKETS.